

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## CONTENTS.

To our Readers .....	1	Unlicensed Religious Teaching in Union Houses .....	11
LEADING ARTICLES:			
The Duke of Argyll on Disestablishment .....	1	Evangelical Churchmen and the Church Congress .....	11
The War Fever .....	2	The Week .....	13
Responsibility for War 1877 .....	2	The Telephone .....	14
Canon Curteis in Reply to the Rev. J. G. Rogers .....	4	Protestantism in Prussia .....	14
LITERATURE:		Ecclesiastical Affairs of Ceylon .....	15
" The Life and Times of the Right Hon. John Bright" .....	5	Religious and National News .....	15
" Sir Titus Salt" .....	6	CORRESPONDENCE:	
" The History of a Crime" .....	7	The Distress in Merthyr and Aberdare .....	15
Magazines for January .....	8	Stray New Year Thoughts .....	15
Brief Notices .....	9	Religious Intolerance in Hesse Darmstadt .....	16
Scottish Church Notes .....	9	Madagascar .....	16
Results of Disestablishment in Ireland .....	10	Public Opinion on the Eastern Question .....	16
Lord Shaftesbury and the Christian Knowledge Society .....	10	Epitome of News .....	17
Highland Free Church Ministers and Disestablishment .....	11	Miscellaneous .....	18
		Gleanings .....	18
		Births, Marriages, and Deaths .....	18
		Advertisements .....	18

## TO OUR READERS.

IT will be observed from the appearance of the present number of the *Nonconformist*, the first of the NEW YEAR, that some changes have been made in the arrangements of the paper. The division kept up between ecclesiastical and political articles has long been found to be inconvenient. Indeed, sometimes it has been impossible to maintain the distinction, and the course of events gives it more and more an arbitrary appearance. All the articles will in future be thrown together at the beginning of the paper, and will be as far as possible followed by the literary and other original matter. This rearrangement of the paper will enable us, in harmony with the requirements of the day, to expand the comments upon the events of the week—which considerations as to space have previously prevented—and to put them into a more readable form. We hope that these alterations will be found to be real improvements.

While giving this explanation of alterations which the lapse of time seems to have rendered necessary, we need hardly state that they are changes of form and not of substance. The same prominence will be given as heretofore to ecclesiastical topics bearing upon the various phases of the disestablishment question, and it is hoped that fresh light and interest will be thrown upon the great controversy by its more varied treatment, as occasion offers, at the hands of writers of authority and reputation. No efforts will be spared to give the ecclesiastical news of the week in a form and with a fulness that will, as before, make it a special feature of the paper, and from time to time we hope to introduce such new features as will make our pages more attractive to the general reader. In subordination to the primary object of the *Nonconformist*, we shall also endeavour to find room during the year for the discussion of various collateral questions bearing on the position and prospects of the Free Churches of this country.

THE NEW YEAR opens gloomily. Both at home and abroad prospects are discouraging. But the least sanguine of us may look forward with some degree of confidence to the advent of better times ere the close of 1878. The termination of the terrible war in the East, whether very near at hand, or as the result of a second campaign, will probably be succeeded by a general revival of business and of political activity; and there can be no doubt that, as soon as we are relieved from the all-absorbing anxieties of the struggle between Russia and Turkey, the relations of Church and State will

become one of the foremost subjects of practical interest to statesmen as well as to the nation at large. Meantime, while cordially thanking our subscribers for their unwavering support and kind indulgence in these trying times, we venture to express our heartfelt wish that to one and all of them the NEW YEAR may be fraught with abundant blessings, spiritual and temporal.

## THE DUKE OF ARGYLL ON DISESTABLISHMENT.

THE Duke of Argyll has shown his sense of the critical condition of the Scotch Establishment by publishing in the *Contemporary Review* a long and carefully elaborated argument to prove that the abolition of patronage ought to have produced an effect precisely opposite to that which it has actually caused. He also seeks to add to the effect of his argument by warning the friends of the English Establishment that the case of their neighbours intimately concerns themselves. The article thus consists partly of a special plea for the institution immediately threatened, and partly of a defence of the general principle which the abolition of the Scotch Establishment would be the knell of doom. The argument on the first point has little more than an antiquarian interest, and will be speedily dismissed by all who find themselves too much occupied with things as they are, to care about things as they might have been. Like everything produced by the distinguished author, it is characterised by eminent ability. But if it is not presumptuous in critics on this side the border to say so, we think he has scarcely done adequate justice to the position of the Free Church. For he seems to believe that the discontent of this body with recent legislation arises only from jealousy of privileges which have been given too late to be of any service to the Seceders of 1843. Even were this the case, human nature being what it is, it would be difficult to blame the Free Church. For the men of the Disruption made a very noble and costly sacrifice in protest against the intrusion of State authority in the decision questions relating to the internal economy of the Church. And it is certainly somewhat hard that after they have borne the burden of an involuntary independence for thirty-four years, the worldly-minded party of expediency should alone reap the fruits of their endurance.

But we are persuaded that the Duke of Argyll insufficiently estimates a deeper and worthier motive for the attitude of the Free Church. The over-ruling of the "Veto Law" by the House of Lords in 1839 was rather the occasion than the cause of the recoil of the Free Church party from the Establishment. They were, even before they quitted their legal bondage, the representatives of the spirit of Knox, which never could be satisfied unless the State were made not so much the nursing mother, but rather the handmaid and servant of religion. In truth, there never was a time, scarcely even in the brief halcyon years to which the duke looks back with regret, between the Revolution and the Patronage Act of Queen Anne, when the true blue Presbyterians were entirely contented with the actual relation of Church and State. They had, and perhaps we do them no wrong in supposing that they cherish still, an ideal of that relation which never was, and

never can be, realised in this world. It is not the Erastian's notion of the identity of Church and State. On the other hand, it would be an injustice to them to represent it as the Ultra-montane doctrine of a theocracy working through priesthood. It is rather a dream of a sort of national school of the prophets, supported by earthly rulers through awe of the inspiration it breathes, but left entirely and unreservedly free to manage its own affairs, and, meanwhile, to say the hardest things of its supporters. In several passages the Duke of Argyll shows that he recognises this feeling on the part of the Free Church, and though he does not sympathise with it, he should be able to see how impossible it makes any reconciliation through a mere abolition of patronage. Patronage was only one sign of the bondage against which they rebelled. The Duke acknowledges in express terms that its repeal did "not in itself amount to any new declaration on the part of the Legislature in favour of the doctrine of spiritual independence." No; we should say, on the contrary, it was a fresh assertion that the Church has no inherent right to self-government, and must be grateful for such measure of it as is graciously allowed by secular powers. Yet in return for such a contemptuous boon as this, not to themselves, but to their Erastian-minded opponents, the men of 1843 and their followers are expected to surrender the splendid position they have secured and to go back to the house of bondage. For our part we have always felt that the recent measure must have just the opposite effect; and it will be a wonder to posterity that high-placed men like the Duke of Argyll were not far-seeing enough to anticipate so very obvious a result.

After all, the part of the essay which will be read with most serious interest is that which deals with the wider issues that the agitation of the Scotch Church question is sure to raise. We are warned very sensibly that the parrot-cry, "not a question of practical politics," can avail nothing where resistless though silent influences are at work. And we quite agree that one of those influences is the intolerable friction caused by the impossibility of any genuine Church reform through secular legislation—except in one direction. But the Duke will find some difficulty in arousing the nation to undertake the task to which he points by the sort of considerations he adduces. He thinks that "even when an Established Church has many faults, and may justly be accused of many shortcomings, the resources which have been placed at its disposal are," in the case of the English Church, "better employed than in any other work whatever—better than in secular education, and better even than in the care of lunatics." This, of course, is matter of opinion. But, if the case of the cathedral establishments be considered fairly, with their 300,000, and upwards spent mainly in music and surplices, we fancy that the agricultural labourers, whose cry is for better schools, would be of another way of thinking. Of course it is open to say that the cathedral establishments might be reformed. But they are only one specimen of the waste of national resources in the Church. And the unvarying experience of all ages, without any signal exception, goes to prove that ecclesiastical income never is economically or reproductively administered unless

when it is contributed by the free-will offerings of the people, and managed directly by their elected representatives.

#### THE WAR FEVER.

We have no wish to exaggerate the dangers of the situation; but the sort of caution which would be ridiculous in treading the kerb-stone at the side of a muddy street is proper and necessary at the edge of a precipice. The wide, indefinite, and incalculable evils which would result, not to ourselves only, but to the whole of Europe, and indeed to all mankind, by the abandonment of our attitude of neutrality in the war unhappily still being waged, are amply sufficient justification for over-sensitiveness to threatening rumours; and the traditional affectations of diplomacy unfortunately sometimes leave us a prey to rumours until certain information comes too late. The last to be informed that war has been made inevitable are those whose blood or whose property is to be consumed by the carnage decreed in secret. And they may, therefore, well be excused if, even while hoping for the best, they act as though the worst were threatened. It is not because the *Daily Telegraph* is howling like a mad dervish that we are to believe our rulers also have taken leave of their senses; but we have a man in power who mouths pompously when he means nothing, and is mysteriously silent when he means mischief. The gossip among the clubs and the hangers-on of diplomatic circles abroad may be as insignificant—it is certainly almost as inarticulate—as the crackling of thorns under a pot; but the pot may boil over for all that.

According to the best information obtainable, our Government, at the request of the Porte, has informed Prince Gortschakoff of the willingness expressed by Turkey to treat for peace, and has received an answer that Russia also is pacifically inclined, but is of opinion that an essential preliminary is an armistice, for the conditions of which the Porte must apply to the Russian officers in command of her armies. Wherupon our organs of British "junkerism" proceed to put on their war paint and dance their war dance with a fury hitherto unapproached. We are told that England has been deliberately insulted; we are treated to magnificent outbursts of "burning indignation"; we are reminded with a patriotic sneer that even though "in these days honour is not supposed to concern Englishmen," we are bound to consult our own safety. Now, what on earth has happened to inspire these heroic rhapsodies? The most authentic rumours seem to come from Vienna, and, if we may trust these, Russia has been extremely careful to couch her refusal of an indirect application in language as courteous as is consistent with firmness. As long as the devil's carnival of war exists, it will be impossible to dispute the right of a victorious belligerent to say in what manner he prefers to be approached in the interests of peace. And if this is to be taken as an insult by any Power suggesting mediation, no war could ever be localised. But then it is said that the terms to be insisted upon by Russia have leaked out, and that they include conditions to which this country could never assent either with honour or with safety to India. For ourselves, we have our doubts about the infallibility of the gossips as to these alleged terms. They are more moderate than we should have expected after the frightful expenditure of life and treasure incurred by Russia. But there can be little doubt that the opening of the Dardanelles to Russian war ships will be required, and also the "rectification," as it is euphemistically called, of the Armenian frontier, and the cession of some port, such as Batoum. As to the former point there is really no reasonable objection to be made, except that while the thing is being done the Straits ought to be made as free as the Straits of Dover to all nations. We should like to know what stalwart Englishman would tolerate his back-door being blockaded by a rowdy who happened to keep a piggery behind him? The probability is he

would hardly wait for the police to assert his right of way. And the very fact that Russia should so long have borne the anomalous exclusion of her fleet from her nearest way to the Mediterranean is only an illustration of her real weakness, or else of her magnanimous patience. Our politicians of the howling dervish school have no notion of allowing their country to act on the Christian principle of doing unto others as she would they would do to her. If the case of Russia were that of England, the endurance of such an intolerable humiliation would be scouted with the most fiery eloquence.

As to the "rectification" of the Armenian frontier, we say nothing of its morality or otherwise. We simply maintain that it is no business of ours. The nonsense that is talked on this subject is a disgrace to our national character for common sense, to say nothing of our political education. A railway, we are told, might, could, or should have been made from Batoum to the head of the Persian Gulf. It matters nothing that such a railway has been condemned by most experienced Indians as a wild-goose scheme. It matters nothing that our actual mail route to India lies over many hundreds of miles of railway through the territories of two foreign and possibly unfriendly Powers. If Russia touches Batoum we are assured that India is a "gone 'coon." Besides, Russia might be brought fifty or sixty miles nearer the Indus. And the Power which can hardly keep up its communications across the Danube, is believed to be capable of marching across a thousand miles of desert in sufficient force to outdo the utmost achievements of the Macedonian Alexander! But though this is nonsense, it is unfortunately nonsense which greatly inflames the mighty souls of the bagmen who revel in the eloquence of the *Daily Telegraph*; and the class of bagmen is not to be despised. It plunged us into the Crimean war. It is strong in British *l'artillerie* heroics. And if we underrate the dangers of the present crisis we may awake some fine morning to find our sensational Premier accomplishing the most "daring act" of his acrobatic career, and posed amidst a glare of war fireworks, while all the vulgarity of the nation shouts its applause.

#### RESPONSIBILITY FOR WAR.

Surely, of all acts which a Minister of State can commit, the most solemn and terrible in its responsibility is that of proclaiming war or of concurring in a policy which inevitably leads to war. "The right of war," says Dr. Channing, admitting that Governments possess it, "should from its very nature, be exercised above all others, anxiously, deliberately, fearfully. It is the right of passing sentence of death on thousands of your fellow-creatures. If any action on earth ought to be performed with trembling, with deep prostration before God, with the most solemn inquisition into motives, with the most reverent consultation of conscience, it is a declaration of war. These few words, 'Let war be,' have the power of desolation which belongs to earthquakes and lightnings; they may stain the remotest seas with blood, may wake the echoes of another hemisphere with the thunders of artillery, may carry anguish into myriads of human homes. Terrible is the responsibility beyond that of all others which falls on him who involves nations in war. To commit this act rashly, passionately, selfishly, is to bring upon himself the damnation of a thousand murders."

Is this language, or any language that can be employed, too strong to be applied to the man who lightly lends himself to letting loose this scourge upon humanity? And yet it is a fact that in more than one case, even in our own history, Ministers, deferring to royal obstinacy or caprice, or obeying the clamour of popular passion, or yielding to the masterful will of an imperious colleague, have consented against their own judgment and conscience to become parties to a policy of war. It may not be out of place or out of season at this moment to

recall some of these cases to mind, for it is believed that among the members of the present Government there are some who cherish the strongest aversion to an intervention by force of arms in the present disastrous conflict in South-Eastern Europe. Let us hope that in every emergency they will have the courage of their convictions.

The first case we shall refer to is that of Sir Robert Walpole. He was pre-eminently a Peace Minister. During his long possession of power he had steadfastly resisted the temptation to embark in the conflicts which were desolating the continent of Europe. When, in 1733, war broke out on the question of the succession to the throne of Poland, he withheld all the influence of the Court, and especially of the king, who was eager to fight. As the war went on he was able to say, "There are fifty thousand men slain this year in Europe, and not one Englishman." But the country had become weary of peace, and determined to pick a quarrel with Spain in support of a marauding and illegal traffic carried on by our merchants in South America. Walpole was denounced as "the cur-dog of England and the spaniel of France." The excitement at length grew into frenzy when a merchant captain, of the name of Jenkins, appeared before the bar of the House of Commons to tell a story, for which there was no voucher but his own unsupported assertions, of how the Spaniards had cut off his ear somewhere in the Southern Seas. Of the war that ensued, Lord Macaulay says that if any respect be due to international law—if right, when societies of men are concerned, be anything but another name for might—if we do not adopt the doctrine of the Buccaneers, that treaties mean nothing within thirty degrees of the Line, it is easy to show that it was altogether unjustifiable. Indeed, Burke says that many of the men who were the most vehement promoters of the war afterwards acknowledged to him that they were utterly in the wrong. "Some years after," he says, "it was my fortune to converse with many of the principal actors against Walpole, and with those who principally excited that clamour. None of them, no, not one, did in the least defend the measure, or attempt to justify their conduct. They condemned it as freely as they would have done any proceeding in history in which they were totally unconcerned."

No one was more resolutely opposed to the war than Walpole himself. When the people signalled their joy on the declaration of war by peals and bonfires he exclaimed, "They may ring their bells now, but they will be soon wringing their hands," a prophecy that was very soon verified. And yet, with this solemn conviction in his mind, his love of power triumphed over his love of justice, and he allowed himself to become the instrument in carrying on a war which he totally condemned. He even belied his conscience so far as to undertake its defence in Parliament. "I have seen," says Burke, "the original documents, and they perfectly satisfied me of the extreme injustice of the war and of the falsehood of the colours which Walpole, to his ruin, and guided by a mistaken policy, to be daubed over that measure." Yes, to his ruin. For this concession to popular clamour did not save him. His power waned from that day. Let us hope that it was not his declining power only, but some sense of guilt for plunging the country into what he knew was an unrighteous war that weighed upon his mind and changed the most cheerful of men into the most moody. "He who was asleep as soon as his head touched the pillow," writes his son, "now never sleeps above an hour without waking, and he who at dinner forgot his own anxieties and was more gay and thoughtless than all the company, now sits without speaking, and with his eyes fixed for an hour together."

Our next instance is that of Lord North, who, under the influence of George III., engaged in the contest with America. It is well known that this war was entered upon, and was prosecuted, after all prospects of success had

become hopeless, by the stupid pertinacity of the King. "It was the King," says Mr. Bancroft, "who persuaded his Minister to forego the opportunity which could never recur. For four years, by mere force of will, he imposed on statesmen, who saw but too clearly the impossibility of effecting the object, a perseverance in hopeless hostilities, and carried them on even to the bitter end, until the system absolutely broke down under him." The war was called "the King's war," and those who opposed it, including the most illustrious statesmen of the age, were regarded as the personal enemies of the Sovereign. There is no longer any lingering doubt on the mind of any sane man as to the folly and injustice of that conflict. It is clear also from the publication of Lord North's and George III.'s letters that the Minister, as Lord Russell says, "with all his Tory principles and predilections, saw the folly of an obstinate refusal of concessions to America." He was constantly trying to wriggle away from office, but such was his absolute servility to the most ignorant and narrow-minded sovereign that ever occupied the British throne, that, unmindful alike of his own dignity as a Minister, and of his duty to his country and to humanity, he consented to sacrifice his own convictions, and to carry on a war which was conducted with peculiar barbarity against men of English lineage and language, for no offence but their refusal to submit to be taxed without their own consent. It is true, indeed, that the war, like most other wars, for a time at least, was popular among our countrymen. The Church especially backed it up with all its influence. "The clergy," said Burke, "are astonishingly warm in this American business." But that does not absolve from the fearful charge of blood-guiltiness the Minister and his associates who against their own moral convictions persevered in what is surely the greatest of human crimes, an unnecessary and unrighteous war.

Then we come to Mr. Pitt and the French war, which is described by Mr. Buckle as "the most hateful, the most unjust, and the most atrocious war England has ever waged against any country." It is very certain that for a long time—and let the fact be recounted to his honour—Mr. Pitt withstood the outcry for a crusade against the French Revolution. He was not moved by the frantic violence of Burke, and was accordingly bitterly assailed by that great writer, who undoubtedly referred to the Minister when he exclaimed, "The age of chivalry is gone; that of sophisters, economists, and calculators has succeeded, and the glory of Europe is extinguished for ever." On the meeting of Parliament, in 1792, he proposed reduced estimates for our military establishments. And even when he withdrew our Minister from France on the imprisonment of the King, he expressed his intention "to leave France"—such were his words—"which I believe is the best way, to arrange its own internal affairs as it can." But, unhappily, when he found the opinion of the upper classes of society, lashed into fury by Burke's eloquent tirades, drifting in the direction of war, he had not the virtue to sacrifice his own power and the prospects of his own ambition by any further resistance, and so he consented to become the organ of a policy of which there is reason to believe he secretly disapproved. "The voice of the Court," says Lord Brougham, "was for war; the aristocracy was for war; the country was not disinclined towards war, being just in that excitable (though as yet not excited) feeling which is dependent on the Government, that is, upon Mr. Pitt, either to calm down into a sufferance of peace, or roused into a vehement desire of hostilities. In these circumstances, the able tactician, whose genius was confined to Parliamentary operations, at once perceived that a war must place him at the head of all the power in the State, and, by uniting with him the more aristocratic portion of the Whigs, cripple his adversaries irreparably; and he preferred flinging his country into a contest which he and his great antagonist, by uniting their forces, must have prevented; but then he must also have shared with Mr. Fox the power which he was determined to enjoy alone and supreme." But, as in the case of Walpole, the war in which he unwillingly embarked proved the ruin of his greatness and fame. "He was, in fact, a Peace Minister," says Mr. Green in his admirable "History of the English People," "forced into war by a panic and enthusiasm which he shared in a very small degree." The war utterly overturned the whole system of government which he contemplated, and he was never the same man afterwards.

Then, finally, we reach the Aberdeen Ministry and the Crimean War. We do not know with certainty how many of the members of

that Cabinet shared the misgiving and hesitation of their chief as to the necessity and justice of the war with Russia. We may at least fairly infer from the following language uttered by him at the time that Mr. Gladstone was no enthusiast for a warlike policy. "There is a certain glare of glory about the operations of war which appeals to some of the elements of human nature, and makes us too little mindful of the fearful accompaniments it entails. When we speak of general war we don't mean real progress in the road of freedom, the real moral and social advancement of man, achieved by force. This may be the intention, but how rarely is it the result of war? We mean this—that the face of nature is stained with human gore; we mean that bread is taken out of the mouth of the people, that taxation is increased and industry diminished; we know that it means that demoralisation is let loose, that families are broken up, that lusts are unbridled in every country to which the war is extended."

But we do know at least, that after the war was over, several of Lord Aberdeen's colleagues awoke to a settled conviction that the war was an utter mistake. "You were entirely right about that war," said Sir James Graham to Mr. Bright, "and we were entirely wrong, and we never should have gone into it." Earl Russell in his "Recollections," &c., the last of his works, says that the "Russian war was a blunder," and taking upon himself the blame, in part, of not having insisted on the acceptance by Turkey of the Vienna Note, he adds—a melancholy confession surely—"Thus has the course of history been changed through my weakness."

But it is very certain that Lord Aberdeen himself looked upon the war with undisguised repugnance. It must not be said of him that if he continued in office when events were taking a direction of which he could not approve, he did so from no motives of selfishness or ambition; for a man of higher or purer character than Lord Aberdeen is not to be found in our political history. But he probably retained his place from some vague idea of being able to control events so as to bring about a speedy peace. But it was a grave mistake, notwithstanding, to lend the sanction of his name and to assume the responsibility for a war which his reason and conscience obliged him to condemn. This afterwards became to him a matter of lasting regret, not to say remorse. Mr. Cobden, in a letter to the writer of this article in the year 1856, said:—

I paid a visit on Wednesday to my neighbour, the Bishop of Oxford, and met Lord Aberdeen, Roundell Palmer, and some others. The earl was even more emphatic, than at the same place a year ago, in lamenting to me that he had suffered himself to be drawn into the Crimean war. He declared that he ought to have resigned. Speaking of his policy, he said, "It was not the Parliament nor the public, but the press that forced the Government into the war—the public mind was at first not in an uncontrollable state, but it was made so by the press"—I really could not help pitying the old gentleman, for he was in an unavoidable state of mind; yet I doubt if there be a more reprehensible human act than to lead a nation into an unnecessary war as Walpole, North, Pitt, and Aberdeen have done, against their own conviction and at the dictation of others.

HENRY RICHARD.

1877.

THE year that has just passed into history bids fair to take its place among the most memorable in the records of the human race. It would indeed be difficult to magnify the importance of the events which have occurred in Eastern Europe. At the present moment, it is impossible to regard these events in their just relation to each other, or to the great problems which press for settlement in the Ottoman Empire; but no one will venture to deny that they are fraught with changes of the most momentous character, and that the doom of the Turks as a dominant military race is sealed. We will, however, not waste words in mere introduction; but recall the attention of the reader to the fact that, at the outset of the year 1877, peace was not only still unbroken, but there existed in the minds of many persons what seemed to be a reasonable hope that it would be preserved. But such observers did not make sufficient allowance for Turkish obstinacy—that obstinacy which has been as tenacious in the council chamber as on the field of battle. In December Midhat Pasha had been made Grand Vizier; and the rejection of the reforms which the Conference of the Great Powers had agreed to recommend the Porte to accept, was due to his malevolent counsels. Those reforms included the appointment of an International Commission to nominate for five years the Governors of the disaffected provinces; the organisation of a foreign gendarmerie to preserve order; and the rectification of the Montenegrin and Servian frontiers, in the interest of those provinces. It was impossible that proposals more moderate, or less humiliating to Turkey, could have been drawn up by a council of diplomats; but yet, through the influence of Midhat Pasha, they were rejected with every mark of contumely—Europe being asked to accept in lieu of guarantees a paper constitution, marvellously resembling one manufactured for the Porte at the time of the first French Revolution. Lord Salisbury bore himself worthily as the chief representative of England at the Conference; but an uneasy impression prevailed—which subsequent events have done nothing to remove—that his influence was thwarted by the Turkophile sympathies of his colleague, Sir Henry Elliot. The probability, however, is that war was a foregone conclusion on the part of the ruling pashas at Constantinople, who, if we consider their character and race, could not be expected to consent loyally to any change that secured justice or equality to the Christian subjects of the Sultan. Although the Conference broke up in January, it was not till April that war was declared by the Czar. The interval was spent in an unsuccessful effort on the part of Russia to find a common basis of action between the Powers—an effort which, although supported both by Germany and Austria, was frustrated by the refusal of the English Government to be a party to the coercion of Turkey. General Ignatief, who had astonished the world by the moderation of his demands at Constantinople, visited in succession all the principal Courts of Europe, the only result of his mission being that a Protocol was formulated, which bound the contracting Powers to give Turkey time to carry out the promised reforms, and to undertake—although in studiously vague terms—to interfere at some future time, in the event of the Turks failing to redeem their promises. This Protocol was turned into a piece of waste paper by the refusal of Lord Derby to consider its provisions as obligatory unless both Russia and Turkey would consent to demobilise their troops. War now was inevitable. Nevertheless, it is certain that Russia was not prepared for war, and that the official classes were by no means elated at the prospect of a struggle with the Ottoman Power. The impulse that compelled the Czar and his advisers to yield to a movement which they could not control was given by the Russian people, whose sympathies with their suffering brother Slavs in Bosnia and Bulgaria made them not only willing, but eager, to measure swords with the ancient oppressors of their race. It was Moscow—not St. Petersburg—which took the question of peace or war out of the halting hands of diplomats, and decided that Russia would prosecute the conflict until the Southern Slavs had been liberated from the hated yoke.

Though Russia was not prepared for war, it was hoped that by assuming a bold front and marching at once into the heart of Bulgaria, a blow might speedily be struck which would induce the Turks to listen to reason. The plan of campaign in Europe was based upon the assumption that the Turks were in a state of moral paralysis, and that they would not have time to call into activity the military qualities which they have inherited, with their fatalism, from a long line of warriors. It was thought that a sufficient number of troops might be concentrated for the purpose of holding the Quadrilateral in check, and that a hundred thousand men might then march across the Balkans and lay siege to Adrianople. But the Russians were not destined to accomplish their object by a military promenade.

Although war was declared on April 24, it was not till the end of June that the main Russian army was able, by the subsidence of the floods, to cross the Danube; and if Abdul Kerim Pasha, the Turkish commander-in-chief, had been a general of the least enterprise, that operation could not have been performed without an amount of loss which would have seriously crippled the aggressive power of the Russians. The Danube once crossed, the armies made a kind of triumphal entry into Bulgaria. Everywhere they were received with demonstrations of enthusiasm by the people, who, unhappily, were in many instances, soon to suffer outrage and massacre for their premature rejoicings. A population which had been brutalised by oppression could hardly fail to commit excesses, but we think that no impartial person can read the narratives which have appeared without arriving at the conclusion that, while the Bulgarians—like the Greeks in the war of independence—perpetrated many acts of vengeance, it was reserved for their enemies to organise massacre, to torture the wounded on the field of battle, and to wreak on the bodies of the dead the vilest in-

dignities which barbarians could practise. The Imperial troops occupied Tirnova, and General Gourko crossed the Balkans; and now for a moment Europe was thrilled with the anticipation that Adrianople itself was about to fall. Then came the check which ought to have been foreseen from the first. The Russians were unable to supply General Gourko with the reinforcements necessary to enable him to attempt a great strategic movement in the country to the north of the Balkans. The Turks enjoyed the command of the sea; and, availing themselves of their superiority in this respect, they recalled Suleiman Pasha from Montenegro, and ordered him with his army to the port nearest Adrianople. Suleiman at once marched against General Gourko, who was compelled to evacuate his advanced positions, and to fortify himself in the Shipka Pass. From this strong position, however, all the efforts of the Turks failed to dislodge him; and it is estimated that Suleiman wasted the lives of not fewer than twenty thousand seasoned troops—who would have been invaluable either to Mehemet Ali or to Osman Pasha—in a series of sanguinary but unsuccessful struggles for the possession of the Pass. It is idle to speculate upon what would have happened if Suleiman had acted with more judgment. It is enough to know that thus far the Russians had failed to realise the magnitude of the task they had undertaken to accomplish. The Muscovite legions existed to a large extent only on paper; for there is good reason to believe that, at this time, not more than an aggregate of 170,000 troops had crossed the Danube. The Grand Duke Nicholas made the further mistake of allowing Osman Pasha to occupy and fortify Plevna. The repeated attempts that were made to carry this stronghold by assault will long be remembered as among the bloodiest in the annals of modern warfare. In these attacks, which brought out in such vivid colours the incompetence of the Russian staff, the Roumanians successfully vindicated their right to independence by the courage and endurance which they displayed in the trenches, and by the bravery with which they took part in the storming of the Turkish redoubts. The signal failure of the Russians to take Plevna by assault at last opened the eyes of the highest military authorities to the blundering incompetency which had proved fatal to so many thousand gallant men; and General Todleben was recalled from the duty of fortifying the Baltic Coast—to which he had been appointed as a precaution against the contingency of war with England—in order to give new evidence of the engineering skill which, more than twenty years ago, had well-nigh rendered Sebastopol impregnable. Gourko and Skoboleff closed the road to Orkanie; and on all sides Osman Pasha was surrounded. An almost death-like stillness supervened; but on December 11 the Ottoman commander—determined that he would not emulate the example of Bazaine—made a supreme effort to break out of his prison. He failed, and he and his army were made prisoners. Osman met with a princely reception at the hands of the Czar, and although the capture of Plevna brought to light the appalling fact that out of the many hundreds of Russians who had been taken prisoners only five were living, he is still treated with great magnanimity. As a rule, the Turks have butchered their captives; and the knowledge of this horrible fact is said to have induced many of the Russian soldiers to provide themselves with daggers that they may commit suicide rather than fall into the hands of their ruthless enemy.

The Russians in Asia experienced vicissitudes as great as in Europe. Commanded by the Grand Duke Michael and General Loris Melikoff, they commenced operations on the very day on which war was declared. Ardahan and Bayazid fell in rapid succession, and it seemed as if the Russian Eagle was soon to perch on the walls of Kars. But it happened that in Mukhtar Pasha the Turks found a competent general. He checked the advance of the Russians at Delibaba, defeated them at Zewin, recaptured Bayazid, and compelled them, not only to raise the siege of Kars, but practically to evacuate Armenia. His successes appeared so decisive that a military critic, writing in the pages of the *Edinburgh Review*, exultingly announced that the year's campaign had been brought to a termination. Moreover, the Turks, taking advantage of their command of the sea, had stirred the savage mountaineers of the Caucasus into revolt; and at one moment it appeared probable that the Russians, instead of carrying on the war in Turkish territory, would be compelled to act strictly on the defensive. The Russians seemed, for a time, to acquiesce in their defeat, but it turned out that, during an apparent interval of lan-

guor, they were busily engaged in bringing up extensive reinforcements. They suffered one more reverse in October, but on the 14th of that month General Lazareff successfully executed a movement in the rear of the Turkish army; and, in consequence, Mukhtar Pasha sustained an overwhelming disaster. He made another stand at Devy Boyun, but again had to take refuge in flight, ultimately finding shelter within the walls of Erzeroum. Soon after the most brilliant achievement of the war was gained. On November 13, Kars—which all along had been regarded as impregnable—fell before a night attack of the Russians, the rank-and-file showing that, when properly led, they possessed invincible qualities. The defeats at Plevna and Kars, together with the imminent danger of capture to which Erzeroum is now exposed, have induced the Sultan to ask the British Government to mediate; and we are now on the eve of events of perhaps greater moment than any that have yet taken place.

The attitude of the English Cabinet, from the earliest period of the transactions to which we have referred, has been, from time to time, the cause of profound anxiety on the part of the nation. At the Guildhall banquet in 1876 Lord Beaconsfield had shown, in a manner at once ostentatious and indecent, that his sympathies were entirely with the Turks; and on the failure of the Conference there was a general feeling of apprehension that his influence would be exerted to involve England in war for the defence of the Turkish Empire. On the other hand, there was a party in this country who considered that the great Powers ought to have been prepared to coerce Turkey into submitting to the decisions of the Conference. Mr. Gladstone was the chief exponent of this important section of English opinion; and the speech in which he introduced his famous resolutions, vied in power and eloquence with the greatest orations that had ever fallen from his lips. Although Mr. Gladstone's policy did not meet with acceptance in the House of Commons, yet the strong line he took, combined with the enormous influence he wielded in the country, had the effect of maintaining the equilibrium in favour of neutrality. More than once the Cabinet was agitated by conflicting opinions, and if it had not been for the patriotic course of Lord Salisbury, Lord Carnarvon, and one or two other members of the Government, it is certain that England would long since have been committed to a policy of intervention by the despatch of an expeditionary force to Gallipoli. As the result, it must be presumed, of a compromise, Mr. Cross defined what in the judgment of the Cabinet were English interests. A regard for those interests, he said, would compel us to defend Constantinople, the Persian Gulf, or the Suez Canal, if either of these points was menaced by a foreign Power; and although an extreme section of the Cabinet has recently endeavoured to depart from the principles thus authoritatively laid down, by advocating an immediate act of intervention, yet Lord Beaconsfield has happily failed to induce a majority of his colleagues to sanction measures which would inevitably result in war. Nevertheless, the year has closed with a general feeling of uneasiness in the public mind, and a conviction that the proceedings of Ministers require to be vigilantly watched.

Apart from the debates on the Eastern Question, the Session owes its interest mainly to the wretched tactics of a little knot of Irish obstructives, who deliberately wasted many sittings of the House by talking against time, and whose prolix speeches were unrelieved by a single gleam of eloquence or humour. The chief results of the meagre legislation of the session were the passing into law of the Prisons Bill and of the Universities Bill. The Burials Bill was a clumsy device to throw dust into the eyes of the Nonconformists, and, at the same time, to command the confidence of intolerant Churchmen. The Government were defeated by the action of one of their most venerable supporters, Lord Harrowby; but being too far committed to a policy of "No surrender," they declined to accept the compromise which he had carried against them in the House of Lords, and the Burials Bill therefore shared the fate of far more useful measures. The Pigott scandal was chiefly remarkable because it afforded Lord Beaconsfield an opportunity of putting on an air of injured innocence, and of demonstrating to a sympathetic audience that Mr. Pigott was the only man in the world fit to be at the head of the Stationery Department, whose services it was possible to obtain.

The crisis in France, for a long time, divided public attention with events in the East. The unconstitutional conduct of Marshal MacMahon in dismissing the Jules Simon Ministry on the 16th of May—leading, as it did, to the assumption

on the President's part of the principle of personal Government—brought France to the verge of a revolution or of a *coup d'état*. The agony of France was prolonged for a period of seven months; and even after the constituencies had definitively pronounced for the maintenance of the Republic on a constitutional basis, the Marshal continued to lend an ear to his evil councillors, who combined the worst elements of the three Monarchical parties, which, differing on every other subject, were only united in their hatred of Republican institutions. M. Thiers, to the profound regret of his countrymen, died in the midst of these great controversies. To the splendid self-control of M. Gambetta—who is now receiving the hospitalities of the Liberals of Italy—may, to a large extent, be attributed the escape of France from the plots of a band of military conspirators, and the tardy acceptance by Marshal MacMahon of a Republican Cabinet. The appointment of M. Waddington to the Ministry for Foreign Affairs is a pledge not only of peace, but also of the anti-Turkish and Hellenic sympathies of the Government of France. In Italy there has been a reconstruction of the Ministry, with what results we have yet to see. Not only the Italians, but all the nations of the world, have been anxiously waiting for the dissolution of the Pope—an event which, although often predicted, may even now be indefinitely postponed. Whatever differences may divide nations on purely political questions, Germany, Austria, Italy, Switzerland, and Spain seem determined to agree in adopting a restrictive fiscal policy, and especially in inflicting injury upon the manufacturing interests of Great Britain. Mr. Mundella and the Cobden Club have done well to protest against reprisals, and to insist on maintaining inflexibly the principles of Free Trade. In the United States, President Hayes has succeeded in conciliating his opponents by carrying out their policy towards the Southern States; and it is satisfactory to learn that a Free-Trade organisation now extends from Maine to California. What the movement needs is an American Cobden to convert the people to sound economic doctrines.

The bugbear of a Russian invasion of India has been completely dwarfed by the colossal proportions of the famine, which has taxed all the administrative resources of the governments in Bombay, Madras, and Mysore. British benevolence came promptly to the rescue; but, in spite of splendid benefactions and a vast system of organised relief, many hundreds of thousands of natives have perished, and the permanent debt of India has been augmented by a sum of fifteen millions sterling. In ordinary times the outbreak of another Kaffir war would have excited anxiety, and, notwithstanding that the Transvaal has been annexed, and that Parliament has endeavoured, by passing the Confederation Bill, to secure for South Africa a strong and united government, we fear that the tranquillity of that vast region cannot yet be said to rest upon a sure foundation. But if England would enjoy safety she must learn to be just.

#### CANON CURTEIS IN REPLY TO THE REV. J. G. ROGERS.

*To the Editor of the Nonconformist.*

SIR.—I observe that both your correspondents, on December 19, speak of our argument about the Continuity of the Anglican Church as a "drifting away" from the direct line of reasoning. But, with all deference, I submit that—the practical issue being "who is the rightful owner of certain property?"—the proof of continuity carries with it the decision of the case. I have contended that the existing Church of England is simply the *same* Church of England which has, with varying degrees of independence, stood side by side with the State (or States) of England, for the last 1,200 years. And I do not think that either of my opponents has been able to show that the slight act which removed henceforth all Papal obstructions to reform, was an act that either killed the Church or turned it into something else. That the consequences of this small action were great, I am far from denying. The turning of a small switch often decides whether a train shall go to York or to Liverpool. The release of steam by a small regulator sets off a great ship for an ocean cruise, and perhaps for a battle which decides the fate of nations. Nor is it any answer to say that these great subsequent reforms involved many errors and temporary confusions, nor yet to allege that the great layman, to whom appeals were now transferred, was not immaculate. "To err is human," and no revolutions were ever yet made with rosewater: and if the lay supremacy of fifteen was not immaculate, what are we to say of the clerical supremacy of that infamous monster, Alex. VI., only

half-a-century before? No; even Puritanism is obliged, nowadays, to confess that no system can secure immunity from bad rulers in churches. And if this is not fatal to a "private church," how much less is it likely to be so amid the many checks and divided responsibilities of a "public" one!

But Mr. Rogers has better shafts than these in his quiver. After touching lightly upon an objection, which can be quite as lightly answered—viz., by making a present to the *Liberation Society* of all the chantries that escaped the double drag-net, 37 Hen. VIII. cap. 4, and 1 Edw. VI. cap. 14—he adduces three arguments in reply.

(1.) Supported by Mr. Freeman's high authority, he states what is perfectly true, that although the Church of England may have displayed abundant and vivacious unity as a spiritual society during the Middle Ages, still, in the eye of the law, and so far as endowments were concerned, she was (and is) no "corporate body" at all. Her property belongs only *in detail* to Westminster, Canterbury, Little Pedlington, and so forth. Quite true. But from this premiss the conclusion seems to me absolutely inevitable—viz., that as it is quite impossible that "the State" can have gone out of its way to endow Little Pedlington, the Church property of that sequestered village was a *private gift* of the neighbouring squire; and that—the trust being still tolerably fulfilled—if the State confiscates that, one would like to know what trust, or even private property, will henceforth be safe. But Mr. Rogers desires proof of "independent authority" and "self-government" in our Church prior to the Reformation, and compares our affairs with those of Spain. The comparison is a most interesting and useful one; and I earnestly trust some of your intelligent readers may be induced to turn over Spanish, and (still more) French, Church history for themselves. Nothing could give a more instructive clue towards understanding, amid the labyrinthine complexities of the question, what precisely the Anglican Church has been in time past, and what she is now. If I am not mistaken, an honest study of these matters would lead some of us to very unexpected conclusions; and, among the rest, to this—that the Anglican, Spanish, and Gallican Churches were (essentially) nothing in the world but large "Congregational Unions" suited to those days; that their influential laymen (crowned or otherwise) exercised a very potent and salutary influence upon all their proceedings; but that, towards A.D. 1500, despotism having in all these countries somehow gained the ascendant, the Crown of Spain in 1482 and the Crown of France in 1516 shamefully betrayed their Churches by a "concordat" to their clerical fellow-despot the Pope, while the Crown of England happily and providentially broke with him. Hence the chronic palsy of Spain, the chronic restlessness of France, and (on the other hand) till now the combined activity and stability of England. Long may it last! And if Mr. Rogers wants to see the mediæval Church of England in independent and self-governed action—of course, within limits, for no freedom is unlimited in a civilised state—let him turn to the pages of Lyndwood's "Provinciale," or to Johnson's "English Canons," or to Haddon and Stubbs' "Documents"; for there he will find, I think, in plenty all that he desires. And if he farther asks, "How it was that [in 1530] the actual incumbents accepted an entirely new authority in the Church," I reply that it was no "new authority" at all; that over and over again the lay power, in reclaiming its proper influence over the Church, declares, "We know no other authority either given or used by us than hath been, by the law of God and this realm, *always* due to our progenitors"; and that (if I may repeat the casual expression already employed) the removal of the Pope was nothing in the world but the removal of a "catch-pin," after which the machine set off at a dangerous speed, but was ere long rescued from its excessive oscillations and made to adapt itself to the varying needs of English life. But why is it "ludicrous" that no Church assembly ever initiates reforms without the spur of the laity? It seems to me simply a "fact," and a very natural one.

(2.) Mr. Rogers' second argument seems to me to labour under the same misconception as the first. When it is shown that both the clergy in Convocation and the bishops in Parliament fully concurred in all the earlier stages of the Reformation, he points out *one* very exceptional case where Queen Mary's nine bishops were left out in the cold; and from this he concludes (if I understand him) that Parliament was in the *habit* of riding rough-shod over the Church, or at any rate, claimed the right of managing her and all her affairs just as it liked. He seems to me to build

an immense and toppling structure on a very narrow basis indeed. Did Parliament ever really claim this right? History, surely, if it is worth a farthing, is able to answer that question; and I should like very much to know where to put my finger on that claim. The *statutes at large* must contain it somewhere, if it is really extant. But, meanwhile, are we not handling very modern and utterly misleading language, when we import into the heart of the sixteenth century, our current expressions "the nation willed it," "the Act which ended the struggle," "the Protestant faith"?

(3.) Mr. Rogers here, I am glad to say, brings to the front that most important, yet never properly threshed out question—*what do we mean by "Establishment"?* It is, indeed, high time that we all took to definitions. I do not, for a moment, contend that the Anglican Church is exactly in the same condition in relation to the State, as the "free" or "private" Churches. No one could be so absurd. But I think Mr. Rogers would find, on carefully scrutinising the language of Parliamentary enactments, that the words "by law established" are popularly quite misunderstood. The word "establish" is of perpetual recurrence; and it merely means—if I do not misconstrue it—something to which a legal fixity and settlement is given. Now this was given, for instance, to the previous work of Convocation by the subsequent *Act of Uniformity* in 1662; but it was not given to the "Canons" of 1604, which are merely, therefore, bye-laws and are not "established" by any statute. My contention simply is, that all coercive power—by whomsoever exercised (say) by the Wesleyan Conference—is derived of necessity from the State; so that we are all, in a sense, "established" by the State. But the Anglican Church has the peculiarity of coming down from amid totally different ideas and surroundings in the past. She has thus hitherto continued to be a "public" Church; while a great many admirable "private" bodies of religious people have grown up all around her. In earnestly believing that this "public" character enables her to reach, if only with initiatory and imperfect stages of Gospel truth, a great many of our seething population who would otherwise never be reached at all, her sons (if Mr. Rogers will believe me) are nowadays rarely puffed-up with the un-Christian notions so often attributed to us. But they do loyally believe she has a great *trust* to fulfil for great masses in this country. The vast majority of them, as far as my observation goes, are neither superstitious, sacerdotalists, nor dry Erastians; and they do think it hard that they alone should have proposed for them the glaring "religious inequality" of being turned out of doors, and of seeing the peace and order they have so long tried to maintain brought to a violent and uncomely end.

Truly yours,  
G. H. CURTEIS.

MR. OSBORNE MORGAN, M.P., ON THE CHURCH.—In the course of his address to his constituents at Wrexham on Friday night, Mr. Morgan remarked that a conspicuous instance of the want of earnestness on the part of the Government last session was the way in which they played with the Burials question. They had brought in a bill which

created an imaginary grievance in order to evade a real one, and kept it dangling before the House of Lords for four months, when with ordinary energy it might have been disposed of in four days; and no sooner had an honest attempt been made to face the religious difficulty, than they dropped the bill at once. Such a farce could not be acted over again. They must by this time have found out that there was only one real way of settling the question, and whether the settlement went by the name of Lord Harrowby's amendment, or his (Mr. Osborne Morgan's) Bill mattered very little, for the principle involved in both was exactly the same. He contrasted the intolerance of the clergy towards the Nonconformists on this question, with the immunity which they claimed for themselves upon other questions. It was always a dangerous thing when men insisted upon their strict rights, and ignored their first obligations. The Church of England was at this moment engaged in trying to solve a problem which was every day becoming more difficult, namely, how to be national and orthodox at the same time. Such a problem was easy enough in the days of high-backed pews, nasal hymns, and humdrum sermons; but things were very different when every pulpit gave forth a different sound, and men claimed the right to think, and feel, and worship pretty nearly as they liked, and yet maintained that they were the true Church of the nation.

The real danger to an Establishment came not from spiritual apathy, but from spiritual activity, and when they found a man like Lord Shaftesbury deliberately proclaiming his opinion that the nation would soon be asked whether they desired to maintain an Established Church or not, and that the answer would be in the negative, they could not but feel sure that the "beginning of the end" was not far off.

## Literature.

### "THE LIFE AND TIMES OF THE RIGHT HON. JOHN BRIGHT."

As a rule we are reluctant to notice contemporary biographies. They give to us the same kind of shock that we should receive if we were to see the coffin of a dying friend with its name-plate, and everything complete but the date of his death. Mr. Carlyle recently interfered to stop a memorial of himself from being written, and, on the whole, it would be a service if men who are thus anatomised before their decease, were to protest against the practice.

Of course there are different ways of doing even things in themselves not commendable. They may be done in bad taste or in good taste. Granting that there can be no objection whatever to doing what he has done, Mr. Robertson has shown good taste in the execution of his work. He has exercised unquestionable care. His reading has been extensive, and very little that has been most noticeable in the public career of Mr. Bright has he left untouched. There are omissions, of course, but it is singular that, considering the part which Mr. Bright took in the early stages of the Church-rate agitation, there should be no reference to his last speech in the House of Commons upon that question, and that, while there are many autobiographical references quoted, there should be no quotation from the speech on the Burials Bill. As to the rest, Mr. Robertson has, usually, an unambitious style, which is only marred by his extraordinary passion for quoting sentimental poetry.

Now, our own labour in noticing this work will be brief, but we will tell the reader what it contains, and give him specimens of its worth. Mr. Robertson has traced Mr. Bright's genealogy to "a respectable farmer named Abraham Bright and Martha, his wife, who resided at a farm about two miles from the pretty village of Lyncham, a pleasant dairy country in Wiltshire, in the year 1684." There is a curious support of Mr. Disraeli's famous theory in the fact that another Abraham Bright, a direct ancestor of the statesman, married in 1714 "a very pretty Jewess, named Martha Jacobs." After some changes we find Mr. John Bright's father, in 1796, removing to Rochdale as a weaver, earning six shillings a week, but who by-and-by became a manufacturer on his own account, establishing the existing business. Mr. John Bright is the second son of the second wife of this person—described as Mr. Jacob Bright, senior—and was born in 1811. Several anecdotes are given of the father, who was evidently an energetic, a just, and a benevolent man. We find him, in accordance with the custom of the Society of Friends, opposing Church-rates in 1811, and suffering restraint for their non-payment. The early facts of Mr. John Bright's history are given in considerable detail by our author. We all know of his education in the Friends' School. Mr. Robertson regrets that he had not a University training, but we are not quite so sure ourselves that this is to be altogether regretted. He grew up amidst the storms of the old Reform times, and was a witness of some of the great Lancashire demonstrations,—those at Rochdale being not the least important. It was the time of Bamford and Henry Hunt. Here is one scene belonging to the year 1819, described:—

At last the processions arrived, and as they advanced towards the hustings they were received with great cheering. The large plot of ground was densely crowded by men and women in gay attire, bands of music, flags, caps of liberty, and paraphernalia. Mr. Henry Hunt presided, and was surrounded by Messrs. Joseph Johnson, John Thacker Saxton, John Knight, of Manchester; James Moorhouse, of Stockport; Mr. Cheetham, of High-street, Rochdale; and —— Carlile, Robert Jones, Robert Wild, George Swift, and Samuel Bamford. As soon as the chairman in his opening address referred to the magistrates, the Manchester and Salford Cavalry suddenly appeared on the ground, under the command of Major Trafford, and formed in line before the house in which the magistrates were placed. The chairman called upon the multitude to give three cheers for the cavalry, taking off his hat and waving it, and the people responded heartily. The cavalry and the whole of the peace officers replied by cheering, the former at the same time brandishing their sabres. A short consultation now took place amongst the justices, and they immediately issued warrants for the apprehension of Henry Hunt, Joseph Johnson, John Knight, and James Moorhouse. Mr. Nadin, the deputy constable of Manchester, accompanied by a host of special constables, was appointed to arrest the delinquents, and the Manchester and Salford Cavalry dashed forward into the crowd. The Riot Act was read by the Rev. Mr. Ethelstone and by Mr. John Sylvester, but the people were not aware of it and no time was allowed them to disperse. The cavalry began to cut the people that were not able to get out of their way, and a scene of terror and confusion ensued. Some of the people pelted the cavalry with stones. Men, youths, and

\* *The Life and Times of the Right Hon. John Bright.* By WILLIAM ROBERTSON. (Rochdale: published by the Author.)

women were indiscriminately sabred or trampled down. In ten minutes from the commencement of the havoc the field was an open and almost deserted space. Henry Hunt, Knight, Elizabeth Gaunt, and James Johnson were dragged by Nadin and his assistants to the magistrates. James Moorhouse and others escaped. The Prince Regent Cheshire Cavalry, under the charge of Lieut.-Col. Townsend, and the 15th Hussars and the Royal Artillery train here made their appearance on the ground. "The sun looked down through a sultry and motionless air. The curtains and blinds of the windows within view were all closed. A gentleman or two might occasionally be seen looking out from a new house, near the door of which a group of persons (special constables) were collected, and apparently in conversation. Others were assisting the wounded or carrying off the dead. The hustings remained, with a few broken and hewed flag-staves erect, and a torn and gashed banner or two drooping, whilst on the whole field were strewed caps, bonnets, hats, shawls, and shoes, and other parts of male and female dress, trampled, torn, and bloody. The yeomanry had dismounted—some were easing their horses' girths, others adjusting their accoutrements, and some wiping their sabres. Several mounds of human beings still remained where they had fallen, crushed down and smothered. Some of these were still groaning, others with staring eyes were gasping for breath, and others would never breathe more. All was silent, save those low sounds, and the occasional snorting and pawing of steeds. Persons might sometimes be noticed peeping from attics and over the tall ridges of houses, but they quickly withdrew, as if fearful of being observed, or unable to sustain the full gaze of a scene so hideous and abhorrent."

The following, which is very correctly stated, is given concerning Mr. Bright's first oratorical attempts:—

In 1830, Messrs. John Bright, Oliver Ormerod, Thomas Booth, and other gentlemen introduced the temperance cause into Rochdale, and one of the first lecturers they brought forward in the Theatre in Toad-lane was the Rev. Mr. Crookshank, who was at that time known as the "Dundee Carter." Subsequently the Rev. Mr. Thistlewaite, vicar of Bolton, and other gentlemen spoke on the subject of temperance, under the auspices of the admirers of the cause. Meetings were next held in the country places surrounding Rochdale, and the first time that Mr. Bright spoke in public was in the Unitarian School-room, at Catley-lane Head, near Healey. On the way he and Mr. O. Ormerod recited to each other their prepared speeches, and it was arranged between them that they were to prompt each other if there was any likelihood of a breakdown. The room was crowded, and Mr. Bright in beginning his address was very nervous, but gained confidence as he proceeded, and delivered his speech with effect, and was warmly applauded.

The second time Mr. Bright spoke in public was at Lowerplace, in the old Wesleyan Chapel. It got noised abroad in the town that a number of "unfledged speakers" were going to "spout" on temperance, and the edifice was crowded, long before the time of commencing the meeting, by persons who came there more out of curiosity. The aspirants were Messrs. John Bright, Oliver Ormerod, Thomas Booth, John Piddock, and James Ecroyd, and they acquitted themselves creditably. The third speech of Mr. Bright was delivered at Whitworth, when he attempted a loftier strain but broke down. It was his intention to introduce the upas tree in the course of his speech, to illustrate the deadly effects of intoxicating liquors, but when he came to the part where he intended to introduce the figure he forgot the name of the tree, and, after boasting about the bush, he floundered and was compelled to turn round to his friend Mr. O. Ormerod, to ask "What is next, Oliver?" The audience roared with laughter. He threw his prepared speech entirely overboard and started speaking extempore. For a time his arguments were not very forcible, but he improved and wound up with a very neat peroration. At this time he hesitated when speaking. It was not an impediment, but a difficulty as to the choice of proper words; in the course of time, however, he became more fluent.

It seems that it was the Rev. John Aldis, Baptist minister, whose advice induced Mr. Bright to abandon the memoriter style.

Mr. Robertson gives us some figures relating to Mr. Bright's success as a cricketer at this period, as he afterwards refers to him as an occasional billiard player; talks of his connection with a local literary institute, and then narrates the history of the great Church-rate struggle which took place in 1840, upon which occasion Mr. Bright delivered a very forcible speech, and from which, taking it from the pages before us, we shall be excused if we make the following extract:—

I would that that venerable fabric were the representative of a really reformed Church—of a Church separated from the foul connection with the State—of a Church depending upon her own resources, upon the zeal of her people, upon the truthfulness of her principles, and upon the blessings of her spiritual Head! Then would the Church be really free from her old vices, then would she run a career of brighter and still brightening glory; then would she unite heart and hand with her sister churches in this kingdom, in the great and glorious work of evangelising the people of this great empire, and of every clime throughout the world! My friends, the time is coming when a State-Church will be unknown in England, and it rests with you to accelerate or retard that happy consummation. I call upon you to gird yourselves for the contest which is impending, for the hour of conflict is approaching when the people of England will be arbiters of their own fate; when they will have to choose between civil and religious liberty or the iron hoof, the mental thrall of a hireling State priesthood! Men of Rochdale, do your duty! You know what becomes you! Maintain the great principles you profess to hold dear, unite with me in the firm resolve that under no possible circumstances will you ever pay a Church-rate; and though the fate of Thorogood may await you, prove that good and holy principles can nerve the heart, and

ultimately our cause, your cause, the world's cause, shall triumph gloriously. I now move as an amendment, "That no Church-rate be granted before the 30th day of July, 1841, and that this meeting stand adjourned to that day." (Great cheering.)

Few know of Mr. Bright as a writer, yet in 1842 he was a contributor to the *Vicar's Lantern*, a journal started in opposition to one established by Dr. Molesworth, vicar of Rochdale. Here we find him touching on the Corn Laws, on tithes, on Church-rates, on the State-Church, on the aristocracy. No good work was at this time done amongst his "own people," to which Mr. Bright was not a contributor. Then we find him throwing himself into the Anti-Corn Law agitation—his connection with which is very well illustrated by our author.

Mr. Robertson goes on to trace the political life of Mr. Bright in all its stages, giving remarkably well-chosen and characteristic extracts from public speeches. We are glad that he has not omitted the Papal agitation, during which some of Mr. Bright's best speeches were delivered; and, of course, the Russian war is treated at length, but in just proportion. It is curious, just now, to read the following from one of the orator's speeches on the latter subject:—

I have said nothing of the abundant evidence there is that we are not only at war with Russia, but with all the Christian population of the Turkish Empire, and that we are building up our Eastern policy on a false foundation—namely, on the perpetual maintenance of the most immoral and filthy of all despots over one of the fairest portions of the earth which it has desolated, and over a population it has degraded but has not been able to destroy. I have said nothing of the wretched delusion that we are fighting for civilisation in supporting the Turk against the Russian, and against the subject Christian population of Turkey.

Information upon almost every question in which Mr. Bright has taken part is to be found in this work, with several details of private life extremely interesting, extremely refreshing, but which we scarcely like to requote. Yet let us say that this work, while it cannot add to the majesty of Mr. Bright's reputation, can scarcely be other than a powerful stimulus in favour of a noble private life and a self-sacrificing patriotism. But one cannot write of that life—well, one cannot say all that one would like to say. Mr. Robertson, while in his five hundred pages saying much, has by no means said all, and possibly one must be of Mr. Bright's own strength and stature in order fully to be able to know, to understand, or to write of him.

#### "SIR TITUS SALT."

Sir Titus Salt's position was so prominent and so peculiar that it was inevitable his biography should be written within no great period after his decease. Those who know him merely as the successful manufacturer, the member of Parliament, the gracious almoner from his own princely fortune, might have been inclined to rank him as one of a class who suffer from closer acquaintance. It is because Sir Titus did not suffer in this fashion, but rather gained, that his life so thoroughly deserved record. It is even more interesting to contemplate him in his struggles than in his successes: to follow him into retirement only adds reverence to the respect that such success may claim. His concern for others was intensified by the prosperity which too often only hardens; that he was at once a manufacturer and a social reformer—never looking at the one interest apart from the other—justifies a special claim for him among the men of the century. It has been well said that he developed the truest idea of education for the soul while providing clothing for the body. The career of such a man must abound in lessons for an industrial community.

Sir Titus Salt was the son of a highly-respected Yorkshireman, who resided at an old-fashioned manor-house at Morley—a village of some 2,000 inhabitants—and who was engaged as an ironfounder. Titus was the first of a large family, consisting of three sons and four daughters. The life was quiet, pious, unpretentious. The parents were staunch Nonconformists; the mother a woman of sweet, patient, elevated character, whose influence on her children was strong and abiding. Punctuality, economy, and reverence were the three laws of the household.

To his father he was indebted for many wise counsels, and for instructions in practical mechanics with which his former occupation made him familiar. But his higher home education was imparted by his mother. It was from her he acquired that respect for religion, that regard for the Sabbath, that reverence on entering the house of God, that personal attachment to Christian ministers and their work, which were retained as long as he lived. It was by her alone his youthful lips were taught to pray, to read the Bible both morning and evening, and to make it "man of his counsel in the house of his pilgrimage."

\* Sir Titus Salt, Bart., his Life and its Lessons. By the Rev. R. BALGARNIE. (Hodder and Stoughton.)

At the age of thirteen, after his family had removed from Morley, Titus went to the school of Mr. Enoch Harrison at Wakefield, where he received not only education but edification—acknowledging always how much he owed to his teacher. Titus was more remarkable for his steadiness than his quickness; and it is much to the credit of Mr. Harrison that, though he was not likely to gain *éclat* from a brilliant scholar, he soon saw tokens of those lofty elements of character which did so much to make Titus Salt what he afterwards was.

Daniel Salt did not succeed in the farm he had taken near Wakefield on leaving Morley, and when at seventeen, the question of what Titus was to do presented itself, it was evident that his father could give him little money aid. He was for two years in Wakefield with a wool-stapler, and when, at the end of that period his father got rid of his unfortunate lease of his farm, the family removed to Bradford, Titus joined them there, and found a situation in the large house of Messrs. Rouse and Son, woolstaplers, where his experience in all that pertains to wool-sorting was largely increased. His occupation there is thus described by Mr. Balgarnie:—

He is a tall young man with a "brat," or loose blouse, worn over his clothes to keep them clean; the fleece of wool is unrolled and spread out on the board; being impregnated with natural grease, it holds entangled in its fibre a variety of substances with which the sheep, while living, had come into contact. These must be carefully removed. All the wool of the fleece is not of the same quality, but varies in length, fineness, and softness of fibre. It is the business of the sorter to separate these different qualities, and to put each into a basket. It is evident such occupation requires long and careful education both of the eye and the hand. Had Titus Salt confined his attention exclusively to this one department of the business, and then at once joined his father, he might perhaps have been a successful woolstapler, but not a manufacturer; but, as we have said, he resolved to know every process, from the fleece to the fabric, and into each he put his heart. The first process was washing with alkali or soap and water, and his knowledge of this served him in after years, when his first experiments in alpaca began, and which he performed with his own hands. The next process was combing. It is necessary in the production of yarn that all the fibres should be drawn out and laid down smooth and distinct, and that all extraneous matters should be extracted. When Titus Salt was with the Rouses this operation was done by hand; now the combing machine, with its ingenious improvements, has superseded it, and become the glory of the trade. The wool thus combed is prepared for spinning. This process consists in passing the "slivers" of combed wool between a series of rollers, which produce "rovings." It is immediately from these "rovings" that yarn is produced by spinning, which is then woven into fabrics.

After two years of this work, he joined his father in business under the firm of Daniel Salt and Son. "It soon became evident that there was ample scope for the energies of the young partner, in the woolstapling line, which was rapidly increasing. He threw his whole soul into it, with the ardour and enthusiasm of youth. No difficulties were insurmountable; no fluctuations were allowed to damp his courage or thwart his purposes. The business increased wonderfully under his hands." But he had time for thought of others. He became a teacher in Horton-lane Sunday-school, and showed the same energy and determination there:—

The Sunday-school work diverted his thoughts and sympathies once a week into other channels, leading away from self and business, Godwards. In trying to teach others he was himself taught, and in becoming associated with a band of Christian workers he formed friendships that conduced to the growth of his true manhood. In such circumstances the Sunday was not a day of idleness or of weariness to him, but one of pleasant and profitable occupation, and if any young man should be constrained to follow such an example, we doubt not he will personally reap the advantage of it.

But it was not on the Sunday only that Mr. Titus Salt devoted time and energy to the benefit of others, he early began to manifest that sympathy with the working classes which took so many practical forms afterwards. By the power of such sympathy he acquired an influence over men which increased as he grew in years, and won the esteem of the community. His first appearance on any public occasion was one long to be remembered in Bradford. In the year 1825 there was a strike among the woollencombers which lasted six months, and produced great fear and alarm. In fact, it was a civil rebellion, in which blood was shed and life sacrificed. All business was stopped, and the operatives, being liberally supplied with money from a distance, were emboldened in their reckless course. Added to the stoppage of trade, a large banking firm with which the tradesmen of Bradford had extensive dealings, now suspended payment, by which many were seriously affected, and a public panic thus ensued. But it was not until May, 1826, that matters reached a crisis. The operatives, thinking that the introduction of weaving-machinery was the cause of all these disasters, and inflamed by popular demagogues, proceeded to attack Horsfall's mill. But what had Mr. Titus Salt to do with this? "I remember (says a living eye-witness) Titus Salt took an active part in trying to bring the malcontents to reason; he went into the very thick of the mob, and was not frightened a bit, he remonstrated and reasoned with them, but all in vain." When, however, they refused to listen to reason, and proceeded to violence, the case was altered, he stood up for law and order in spite of all consequences; special constables were required to protect

both life and property. The same eye-witness says, "I remember seeing William Rand and Titus Salt hurrying up and down, trying to induce their fellow-townsmen to come forward as special constables. When the military were called out, one of them dashed along the streets, warning the inhabitants to keep within doors as their lives were in danger."

The result was, the mob was dispersed, but not until the Riot Act had been read, and several persons killed or wounded. We narrate these incidents as supplying interesting proof of the public spirit of Mr. Titus Salt at the age of twenty-three. Few young men would have ventured to face a mob of excited workmen, and to calm them by moral suasion, and this step was more remarkable from his naturally quiet disposition. But it is worthy of notice that the strong sense of duty that actuated him on this occasion was a prominent feature of his own life. When his mind was convinced of the rectitude of any cause that demanded his support, no obstacle deterred him, his natural timidity forsook him, and became bold and self-reliant in dealing with masses of men.

Thus he went on till he had reached the prime of manhood. In the year 1836, he fortunately alighted on the Alpaca wool, which no one had yet been able to use in manufacture, and his behaviour, after the idea of turning it to industrial purposes, is so characteristic that we must be allowed to quote Mr. Balgarnie's account of it:—

It was at this juncture Mr. Titus Salt happened to see the new material, of which he had no previous knowledge. Having pulled out a handful from one of the bales, he examined it as a woolstapler would, but said nothing, and quietly went his way. Some time after, business again brought him into Liverpool, when he took occasion to visit a second time the warehouse containing the nondescript wool, and spent some time minutely examining it. It was evident that during the interval a new idea had taken possession of his mind, and he was now seriously revolving it; but in this instance he not only examined the material, but took away a small quantity in his handkerchief and brought it to Bradford, with a view to ascertain if anything could be made of it. In furtherance of this inquiry, he shut himself up in a room, saying nothing to anyone. The first act was thoroughly to scour the material he had brought, which operation he performed with his own hands. He then carefully examined the fibre, testing its strength, and measuring its length. Whether he spun any of it into thread we do not know, but the result of his experiments thus far was a surprise to himself. He saw before him a long glossy wool, which he believed was admirably adapted for those light fancy fabrics in the Bradford trade, which were then in general demand.

It was about this time he happened to meet his friend John Hammond, whom he tried to interest in this new staple. He said to him, "John, I have been to Liverpool and seen some alpaca wool: I think it might be brought into use." But John Hammond did not encourage him in such a speculation. As for Mr. Salt, senior, he strongly advised his son to have nothing to do with the nasty stuff; but the advice of neither friend nor father availed to shake his opinion that the staple in question was highly valuable and capable of being used in the worsted trade. Indeed, the more others disparaged it, the more tenaciously he held to the opinion which had been formed after much thought and experiment, and if no one could be found to approve or encourage, why should he not have the courage in this matter to act for himself?

The leading facts of Sir Titus Salt's later career are so well known that we hardly need to outline them—how his factory extended and his "hands" increased, till they reached several thousands, and how a model village, with a set of the most admirable institutions for aiding self-respect and self-improvement, were founded and carried on, whilst he, "not slothful in business," forgot not the rest of the apostolic injunction, but was ever intent in good works and in charity, and how, at last, on account of his services to the State as much as a manufacturer as a politician, he was honoured with a title. Saltaire is undoubtedly one of the most remarkable monuments any man of recent times has raised for himself, and those who made themselves most closely acquainted with its character, would be the most ready to admit this. For energy in business, for foresight and discretion, for piety, for benevolence, and that completely tempered and lofty character which is, perhaps, more rare than genius itself, Sir Titus Salt stands pre-eminent, and will long be pointed to as one of the finest specimens of self-help in its nobler aspects.

The book contains many good anecdotes. This is one:—Dr. Guthrie and Mr. Binney on one occasion spent a week at Crow Nest. One day at dinner, Binney having asked for boiled mutton, it was handed to him, with caper sauce, to which, it appeared, he had a great aversion. On its being sent back, the host inquired, "What is the matter?" "Oh, nothing," rejoined Guthrie, "it's only Binney cutting capers!" That must have been a happy week.

Mr. Balgarnie's book is written with no little zest, and bears on every page the touch of a warm enthusiasm for the subject; but we are inclined to regret somewhat the presence here and there of an effusive egotism, and an over facility in obtruding the lesson of every separate incident and event. We are inclined to think that he might have been more effective had he detached the narrative wholly from the lessons of the life, which are indeed so wrapt up in the life itself, as to need but little sepa-

rate and homiletic celebration. But, in spite of this, the volume conveys a very fair idea of its subject in his several relations, and is certain to have good influences on many of those who read it.

#### "THE HISTORY OF A CRIME."\*

M. Victor Hugo gives us some of his most effective writing in this book. The touch of egotistic interest is just sufficient to impart the needful relief to the half-tragic and wholly helpless efforts put forth by a few of the "select" against the schemes by which Louis Napoleon subverted the Republic he had sworn to protect, and transformed himself from a President into a Dictator. There can be no doubt whatever that in this case the saw was verified that gives as the reason why, when it succeeds, treason is no longer treason. The binding sanctity of an oath in public matters, the duty owing to a form of Government which has trusted a man and elevated him, were all outraged by the "Mysterious Man of the Elysée," as Victor Hugo rather loves to designate the late Emperor. The book is so circumstantial, and yet so vivid, so direct in its charges, and so little inclined to temper forms of expression, that we can easily understand why it was deemed best to reserve its publication till the book could be regarded as history. Certainly—though it needs to be confessed that Victor Hugo has never minced matters—there would have been some sense of revolt against "accomplished facts" and all the courtly decencies of civilised government, if this book had been published at a time when Louis Napoleon was kissing the cheek of our Queen and waxing enthusiastic over the sagacity of her Consort, when visits were mutually pleasant and mutual flattery beguiled the hours at the Tuileries. In the light of Louis Napoleon's miserable abdication and flight, this book, in some points, may be said to give arguments for patience, in view of those fateful, but righteous, retributions, which are lost sight of in the survey of less prominent careers, but which only need the touch of a poet to restore belief in them, as against the teachings of materialists and sceptics. In Louis Napoleon's history there assuredly lie the elements of tragedy for a future Shakespeare.

The peculiar sense of mere weak enthusiasm contending against the already fixed necessities of things often imparts something of a grotesque air to the narrative—which is all the more attractive that the writer never seems to regard it as such. Indeed, the narrative is wholly saved from the effects that would certainly have weakened it, and made it sentimental almost, had he for a moment become alive to this possibility, and this the more that he can ever and anon break away into a kind of grim humour. Appeals to the power of upturned paving-stones and down-turned omnibuses, in the guise of "barricades," in the same moment with appeals to eternal justice and the laws of right, would have been simply inconsistent had it not been that M. Victor Hugo is not only sincere as a man, but as an artist. That picture of his addressing the soldiers, drawn up in order and fully armed, from an omnibus, and calling on them to turn against the traitor, whom they are there to support, on the risk of being themselves branded as traitors, and the words falling on their ears with no disturbance of their calm impassivity, is only relieved from a touch of the high-flown into which patriotic refugees are prone to fall by the fact that the man could thus risk his life and could thus effectively tell the story. M. Victor Hugo is a master of the art of narrative. He knows how to introduce a private and domestic touch. Nothing could be more effective than some of the unobtrusive glimpses we have here of Madame Hugo and of other ladies. In a different vein, the description of the way in which the Court of Justice was disposed of is exquisite—the unconscious or but half-conscious irony is almost unequalled. But the description of how the poor Representatives (suddenly seized, without discrimination of youth or age) were huddled away into filthy prisons, is most impressive, illustrating as it does in the most matter-of-fact way the unscrupulous mind of the man who ordered such a movement. We must allow Victor Hugo to give a photograph or two. Here is the picture of the first experiences of the Representatives in their prison-quarters:—

Night came. They were hungry. Several had not eaten since the morning. M. Howyn de Tranchiere, a man of considerable kindness and devotion, who had acted as porter at the Mairie, acted as forager at the barracks. He collected five francs from each Representative, and they sent and ordered a dinner for 220 from the Café d'Orsay, at the corner of the Quay and the Rue du Bac. They dined badly but merrily. Cookshop mutton, bad wine, and cheese. There was no bread. They ate as they best could, one standing, another on a chair, one at a table, another astride on his bench, with his plate before him, "as at a ballroom supper," a dandy of the Right said laughingly—Thuriot de la Rosière, son of the regicide Thuriot. M. de Rémyat buried his head in his hands. Emile Peau said to him, "We shall get over it." And Gustave de Beaumont cried out, addressing himself to the Republicans, "And your friends of the Left! Will they preserve their honour? Will there be an insurrection at least?" They passed each other the dishes and plates, the Right showing marked attention to the Left. "Here is the opportunity to bring about a fusion," said a young Legitimist. Troopers and canteen men waited upon them. Two or three tallow candles burnt and smoked on each table. There were few glasses. Right and Left drank from the same. "Equality, fraternity," exclaimed the Marquis Sauvage Barthélémy, of the Right. And Victor Hennequin answered him, "But not liberty."

The next exhibits the courteous consideration shown in the mode of conveyance to prison—

When the last omnibus was reached, there were only seventeen places for eighteen Representatives. The most active mounted first. Antony Thuret, who himself alone equalled the whole of the Right, for he had as much mind as Thiers, and as much stomach as Murat; Antony Thuret, corpulent and lethargic, was the last. When he appeared on the threshold of the omnibus in all his hugeness, a cry of alarm arose. Where was he going to sit?

Antony Thuret, noticing Berryer at the bottom of the omnibus, went straight up to him, sat down on his knees, and quietly said to him, "You wanted 'compassion,' Monsieur Berryer. Now you have it."

This describes their "table," or want of table:—

The prisoners greedily seized the bread and the porridge. The bread was black and sticky; the porridge contained a sort of thick water, warm and reddish. Nothing can be compared to the smell of this "soup." As for the bread, it only smelt of mouldiness.

However great their hunger, most of the prisoners during the first moment threw down their bread on the floor, and emptied down the hole with the iron bars.

Nevertheless, the stomach craved; the hours passed by, they picked up the bread, and ended by eating it. One prisoner went so far as to pick up the porridge, and to attempt to wipe out the bottom with his bread, which he afterwards devoured. Subsequently, this prisoner, a Representative set at liberty in exile, described this dietary, and said to me, "A hungry stomach has no nose."

And this, the conditions under which they rested or slept:—

There was no bed.

At eight o'clock in the evening the gaoler came into the cell and reached down and removed something which was rolled up on a plank near the ceiling. This something was a hammock.

The hammock having been fixed, hooked up, and spread out, the gaoler wished his prisoner "Good night."

There was a blanket on the hammock, and sometimes a mattress some two inches thick. The prisoner, wrapped in this covering, tried to sleep, and only succeeded in shivering.

But on the morrow he could, at least, remain lying down all day in his hammock?

Not at all.

At seven o'clock in the morning the gaoler came in, wished the Representative a "Good morning," made him get up, and rolled up the hammock on its shelf near the ceiling.

But in this case could not the prisoner take down the authorised hammock, unroll it, and lie down again?

Yes, he could. But then there was the dungeon.

This was the routine. The hammock for the night, the chair for the day.

Of course there is something to be said for Louis Napoleon—and this Mr. Blanchard Jerrold has done his best to say; his accession may in a certain short-sighted way, as has been urged, have been accomplished for the good of France. But morality can never admit falsity to oaths and cruelty to the unoffending and the untried: a calculating expedience combined with a low morality is the best that can be claimed for "the Man of Sedan," and the more he is magnified as a politician and successful ruler the more he must suffer as a man. He did not seek to lay the foundations of the city in righteousness, and at last he suffered his humiliation.

This "History of a Crime," though of course so far partisan, will be not only essentially requisite to the future historian, but it is a book that should be read by every one who would learn from a distinguished actor in the events described what were the feelings, the thoughts, and aspirations of the men whose political careers were suddenly ended and their lives embittered by the falseness and the success of Louis Napoleon.

The translation is, on the whole, faithfully and vigorously done, though we cannot help expressing our surprise that writers such as Messrs. Joyce and Locker should be guilty of such solecisms as saying over and over again, as at p. 30, vol. I., "The door of the courtyard was hardly shut than it reopened." Either the "hardly" should be "no sooner," or the "than" should be "when."

\* *The History of a Crime. The Testimony of an Eye-Witness.* By VICTOR HUGO. Translated by T. H. JOYCE and ARTHUR LOCKER. In Two Vols. (Sampson Low, Marston, Searle, and Co.)

## MAGAZINES FOR JANUARY.

If any one should desire to form an opinion concerning the extent to which the periodical literature of this country is of service to it or does honour to it, he should give a careful reading to the magazines for the present month. He will find in them thought of the highest kind directed to the elevation of the people. He will find cultured religious feeling and knowledge; able expositions of mental and physical science, papers on social elevation and the best of the literature of *belle lettres*. Taking it as a whole, we should say that a lofty patriotic sentiment pervades it throughout, and that it has both great moral purpose and great moral influence.

We begin with *Fraser*, where, first, we find one of those articles for which *Fraser* has always been conspicuous—on England and her Colonies. The writer critically surveys the imperial interests of both. We scarcely see our way to Mr. Baden-Powell's conclusion in favour of more extensively arming the "Unity of the Empire," but his paper is careful and well considered. Mr. Francis Newman next gives some practical suggestions concerning which a good many practical suggestions are needed. In the article on the "The Position of the Evangelical Party in the Church of England," the writer reviews the origin, relationships and characteristics of that party with a view to showing that it is in a false position, and that instead of cultivating High Church recognition it should rather cultivate a fraternal feeling towards the Nonconformists. He says that "an open profession and sympathy with Nonconformists would be the most effective and telling form of that protest against Sacerdotalism, which is so needed in the present day, and which the Evangelical party are by their position and by their antecedents, especially bound to make," and again:—

Everywhere there is a tendency to widen the distinction between clergy and laity, and to introduce into Christianity that sacerdotal element from which in its original form it was so singularly free. If the Evangelical section of the Church of England would make common cause with the Nonconformists in opposing this movement, not by prosecutions and associations, but by setting before the Christian people of England a more liberal and a less professional type of Christianity, they would be easily pardoned for much want of sympathy with modern thought, much that is antiquated in their methods of interpreting Scripture, much which to persons outside their pale looks like want of faith in the Divine guidance of the world; but if their "Presbyter is but old Priest writ large," if they cannot discern the signs of the times sufficiently to see that the future lies not with sacerdotalism in any form, but with a type of religion whose fundamental principle shall be the absolute equality of all men, and which will therefore tolerate class distinctions only so far as they are necessitated by the division of labour, then, like so many other parties in Church, in State, in philosophy, in science, they will show that they are incapable of carrying out and unfolding to their true significance the principles on which they originally stood, and that they know not the time of their visitation.

The action of Canon Ryle and of Evangelicals in chapters, conferences, and congresses regarding the burials questions is condemned, and it is suggested that instead of this there rather should be an intercommunion of pulpits. This article contains much truth, but even a sharp facing about would scarcely now save the public influence of the Evangelical party. We can only particularise some other articles in this number, such as an elaborate exposition of Spinoza's doctrine, an eloquent description of the great Indian "Fourfold Waterfall," some hints concerning "Free Trade and Reciprocity," and a new, we hope, permanent feature, "Ivy Leaves"—very pleasant and very well done.

The author of the series of papers on "Natural Religion" in *Macmillan* has given us another, but in their present state we must forbear criticism. What an admirable paper in popular science has Mr. Norman Lockyer given us in "Ears and Eyes"! A good many people will be first informed by Mr. Lockyer what these organs can do and are doing. The article by Professor Mahaffy on Schliemann's "Mycene" is of the same tendency as most other articles on that subject. The value of the discoveries is gratefully recognised, but the Doctor's inferences not recognised. Imagination is excited about Agamemnon and Clytemnestra, but "there were great men before Agamemnon," and to these these relics appear to have belonged. We are glad to see "Famines and Floods in India" well discussed, and who has not enjoyed the two tender tales, one by Miss Cross and the other by Mr. Ferguson, which enrich this month's *Macmillan*?

The *Cornhill* has more fiction than usual. None of it needs praise; but we have enjoyed most the curious, semi-antique sketch of "Will o' the Mill." "Dissecting a Daisy" is a chapter in the poetry of science. Thanks! We shall know daisies better when we next see them. "Congregational Sing-

ing" should attract—we were going to use the stereotyped phrase, "many of our readers"—we ought to say all public worshippers. The writer has the analytical faculty, so that he can take his subject to pieces and put it together again in a better way. This is a paper for those who have the control of congregational singing.

In *Blackwood* Miss Irene Macgillicuddy finishes her "tender recollections"—one of the most amusing and humorous pieces of writing that has appeared for many a day. We are pleased to see the author of "French Home Life"—a book which we reviewed some time ago—is to give us a second series. The present one is on "Religion." It will revolutionise some English ideas upon the religious character of the French people, and, we hope, make them more religious by making them more charitable. And some of our countrymen may also learn not a little from "Schools of Mind and Manners," where there are some interesting reminiscences as well as some ingenious hints. Of the latter—

Our survey tends to the conclusion that at no time have manners been so left to form themselves as now. We hear of people forgetting their manners, but some of our youth stand in danger of never learning them. While so great a point is made of thoroughness in all other learning, the mere A B C grounding of manners threatens to be left untaught. It seems supposed that, given so much intellectual culture, boys and girls, by the mere process of growing old, turn into polite, considerate men and women. We do not believe it. Many arts and sciences are more easily acquired late in life than a good manner. If people are to behave well, they must be early taught to behave—a practice that demands unceasing sacrifices of minute personal likings to the general pleasure and convenience.

Lately hints have been thrown out that in certain high circles high breeding is going out of vogue. We do not fly at such high game, especially as culture of mind is there alleged to be as much neglected as refinement of manner. It is the classes with whom thoroughness of knowledge is felt of such supreme importance, who need to be sometimes reminded that, in intercourse with his fellows, it is, after all, manners that make the man.

This peace tone of the two political articles in *Blackwood* this month is significant and satisfactory.

The *Gentleman's* commences with a novel from Mr. Whyte Melville. We shall be curious to see whether Mr. Melville has changed since his *Fraser* time. Mrs. Lynn Linton writes with tempting sympathy of a "Summer in the South," and there is a very interesting paper by Dr. Andrew Wilson on "The Law of Likeness and its Working." There are some poems of Charles Dickens, quoted by Mr. Percy Fitzgerald in an article on that subject, which might bear re-quotation now on a large scale, particularly the "British Lion"—

It was a wonder sore  
To find that animal within  
Was nothing but a BORE!

Mr. Freeman's article on the "Terms of Peace" is a vigorous piece of writing; but what does the author mean when he says, "It may even be that some specially zealous defender of the Church as by law established, some one who loathes a Dissenter, and votes against the Burials Bill, adds, as a further merit, that the Turk is fighting for religion"?

*Temple Bar* sustains its reputation in light literature, with one exception. Every reader should be glad to see the end of "Cherry Ripe." There are good biographical sketches of Garrick and of Queen Christina; but one on Mrs. Norton—has not the editor cut out all the middle? A more incomplete and unsatisfactory bit of writing has seldom been printed. But Bret Harte's "Hoodlum Band"—an imaginary specimen of the "Young America condensed novel"—is the piece of the number. Perhaps Bret Harte does not know that we have something like it in this country.

"Johnny Ludlow" gives us another of his biographical recollections in the *Argosy*—one of his best—and Mrs. Wood is once more to the front in her own magazine, indicating to us already that she is going to give us a good plot, in the capability of doing which she is second only to Mr. Wilkie Collins. There is also a very readable paper on the Orkney Islands, and some more light literature—the "White Hen" being slightly humorous.

The *Dublin University's* principal article (with an admirable portrait) is on Mr. Matthew Arnold. The article is written with skill, but, it seems to us, with some reserve. That, however, is better than the "brutal plainness" with which some persons will dissect living writers. The "Hand on Peter's Keys," by the Marquis de Nangis, treats the Papacy from a point of view that will be fresh to English readers. It is bold and liberal. "A Picturesque Transformation," by Julian Hawthorne, is characterised by that peculiar subtlety which was so characteristic of the genius of his father, but the tale within the tale is, on the whole, more easily read in the son. It seems to us that the

papers on "Miracle," by Mr. Conder, and on the "Ideal University," by Dr. Cook, are not entirely successful. There is good matter in each, but it wants cutting and sharpening. Mr. Burke's paper on the "Employment of Capital in India," is a genuine and valuable contribution to the Indian difficulty—the second that we have received this month. Very tender and pleasant is the "Home Side of a Scientific Man." Has the reader noticed that some of the best recent biographical writing has been by wives of their husbands?

*Belgravia* begins with a novel by Mr. Hardy, who has certainly a genius for country character and dialect. One star, however, appears to be not enough for the Belgravian firmament, and so we have a tale by Mr. Wilkie Collins, and an unsurpassable article—"Living in Dread and Terror"—by Mr. Richard Proctor, in which some deductions of science respecting the two moons of Mars are related with singular humour. Mr. Mark Twain, with equal and characteristic humour continues his "Random Notes," but Mark Twain, as we all know, can be other than humorous, as in the following:—

During this day and the next we took carriage drives about the island and over to the town of St. George's, fifteen or twenty miles away. Such hard, excellent roads to drive over are not to be found elsewhere out of Europe. An intelligent young coloured man drove us, and acted as guide-book. In the edge of town we saw five or six mountain-cabbage palms (atrocious name!) standing in a straight row, and equidistant to each other. These were not the largest nor the tallest trees I have ever seen, but they were the stately, the most majestic. That row of them must be the nearest that nature has ever come to counterfeiting a colonnade. These trees are all the same height, say sixty feet; the trunks as grey as granite, with a very gradual and perfect taper; without sign of branch or knot or flaw; the surface not looking like bark, but like granite that has been dressed but not polished. Thus all the way up the diminishing shaft for fifty feet; then it begins to take the appearance of being closely wrapped, pool-fashion, with grey cord, or of having been turned in a lathe. About this point there is an outward swell, and thence upwards, for six feet or more, the cylinder is a bright, fresh green, and is formed of wrappings like those of an ear of green Indian corn. Then comes the great, spraying palm plume, also green. Other palm trees always lean out of the perpendicular, or have a curve in them. But the plumb-line could not detect a deflection in any individual of this stately row; they stand as straight as the colonnade of Ba'al-be'el; they have its great height, they have its gracefulness; they have its dignity; in moonlight or twilight, and shorn of their plumes, they would duplicate it.

And then,—

We saw no bugs or reptiles to speak of, and so I was thinking of saying in print, in a general way, that there were none at all; but one night after I had gone to bed, the Reverend came into my room carrying something, and asked, "Is this your boot?" I said it was, and he said he had met a spider going off with it. Next morning he stated that just at dawn the same spider raised his window and was coming in to get a shirt, but saw him and fled.

I inquired, "Did he get the shirt?"

"No."

"How did you know it was a shirt he was after?"

"I could see it in his eye."

We saw a tree that bears grapes; and just as calmly and unostentatiously as a vine would do it. We saw an india-rubber tree, but out of season, possibly, so there were no shoes on it, nor braces, nor anything that a person would expect to find there. This gave it an impressively fraudulent look. There was exactly one mahogany tree on the island. I know this to be reliable, because I saw a man who said he had counted it many a time, and could not be mistaken. He was a man with a bare lip and a pure heart, and everybody said he was as true as steel. Such men are all too few.

This number of *Belgravia* is equal, perhaps superior, to any that has appeared.

*London Society* has more than its customary genial light matter, the greater part of which it is too early to say anything about. There is good and healthy gossip in "Club Cameos." Here is one cameo:—

The man who has been of the gentry for centuries never obtrudes his birth; but the *nouveau riche*, smarting under his social shortcomings, is always climbing up his family tree, and garrulous as to his ancestors. The volunteer officer is always more military in his ideas than the warrior. The Dissenting minister is often far more clerical in his attire than his brother of the Establishment. Whenever we see an over-precision in dress, in language, and in the surroundings of a man or woman, we may be sure that his or her introduction into the ranks of the cultivated is but recent.

The "Adventures of a Field Cricket" is a capital bit, well illustrated, of popular science—French in writing as in engravings? "Switzerland, by Pen and Pencil," is also most effectively illustrated. And here again we suspect a foreign pencil, but a most masterly one.

In *Sunday at Home* we have been most impressed with the Dean of Canterbury's "Sermons on Preparation for Eternity" and Dr. Bonar's "Hymns of the Early Church." "Edinburgh Sunday Free Breakfasts" is a brief but suggestive description of a form of benevolent enterprise that is new to us. "Foxe's Book of Martyrs" is effectively noticed. —"Leisure Hour" has two very good papers on "Natural Magic," and two by Miss Whately on "Charles Kingsley," but in the latter there is just

a tone of theological depreciation which might well have been omitted. Then we have a traveller's letters from the Rocky Mountains, and other articles of various character. Both these journals begin the year well. And, by-the-bye, observe the coloured illustrations.

The *Quiver* has some well-written tales. We like best "Charlie's Revenge." "Charles and Sarah Wesley" is the title, also, of a good paper. Of the religious papers, Dr. Barry, on the "Parables," is the best. Once again we call attention to the original hymn-tunes in this journal. One by Sir George Elvey and one by Professor Macfarren in the present number are really superior additions to our psalmody.—And *Cassell's Family Magazine*? For once we do not quarrel with the "Family Doctor," who writes with good common-sense concerning "hands and feet." Common-sense, in fact, is, now we come to think of it, an eminent characteristic of the contents of this magazine. Instance the "Average Servant," "Table Linen," "How my children were drilled," &c.

The *Sunday Magazine* contains a thoughtful sermon by Dr. Alton on the "Pathos of Life," a beautiful paper by Dr. Macmillan on "Snow," one on "Convalescent Homes" by Mrs. W. E. Gladstone, a good "Plea for the Navvy," and a paper by "L. N. R." on the "Story and the Struggle of the English Bible." No one could tell it better. May we suggest that "Holy Communion" is very likely to be misunderstood?—Mr. Black begins "Macleod of Dare," in *Good Words*, in his favourite Western Highlands, but the Macleod is already in these early chapters brought to London. We have a graceful notice of the late "Dr. Robert Buchanan" from Dr. Symington's pen; a well proportioned paper on "Nero," from Mr. Haweis, and Dean Stanley's sermon on "Diversity and Unity." Arent the latter; when will Dean Stanley understand Nonconformists? Add to these some quaint folk-lore of Palestine, a paper by Prebendary Row on "Religious Belief and Modern Difficulties," and an account of the remarkable Tay Bridge, and we have with still other matter, an unusually good first number of a new volume.

We have also received the *Fireside, Golden Hours, Home Words*, the *Child's Companion, Old Jonathan, Sylvia's Home Journal*, a new and admirably got up journal of dress and fashion for ladies—and, why, we were almost forgetting *Little Folks!* Here we meet with "Old Merry" with the Christmas Trees Queen, with everything; we learn how to spend half a holiday in Canada; and—but do not all the children of all our readers see *Little Folks!* No? Then it is a shame!

We have not received all the religious magazines, and must therefore give them a separate notice next week.

#### BRIEF NOTICES.

*The Christian Creed; its Theory and Practice.* By the Rev. STANLEY LEATHES, M.A. (Hodder and Stoughton). Professor Leathes, in this work, has taken the subjects comprised in the document called, but without any good reason, the "Apostle's Creed," and given a series of addresses upon them. Of course that involves a discussion of the whole Christian creed. Professor Leathes has not shrunk from this. His standpoint appears to be that of an Evangelical Broad Churchman, and in the preface to this work he takes occasion to express, in decisive language, his opinions of the character and the tendencies of Ritualism. The reader will find these addresses to be somewhat uncommon in thought and style. Both are vigorous and singularly unconventional. We especially refer, in proof of this, to the chapter entitled, "He shall judge the quick and the dead," throughout which will be found a largeness of view that is not often to be met with. But the whole of these addresses, whether altogether approved or not, will be found to be as stimulating to earnest thought as to healthy devotion.

*China, Historical and Descriptive.* By CHARLES H. EDEN. (Marcus Ward and Co.). Mr. Eden, we should judge, is capable of writing a thoroughly original work on China; but perhaps the one he has now presented to us will answer some purposes better. It is a compendium, in popular style, of all the information that could be obtained of that marvellous country, its past history, its physical features, its government, its religious, social, and political characteristics. Mr. Eden seems to have allowed no source of information to escape him, from Marco Polo and the Abbe Huc to the last article in the *Encyclopaedia Britannica*. All is presented to us in a most readable style, accompanied by abundant illustrations of almost every phase of Chinese life. This is, in fact, one of the best illus-

trated books of the season. The frontispiece, drawn by a Chinese artist—the best we have ever seen from such a source—is a marvel of delicate colour painting. The section on the Corea is not by Mr. Eden, but it is interesting as telling much in little space, concerning a comparatively unknown people.

*Well-Spent Lives; A Series of Modern Biographies.* By HERBERT EDMONDS. (Kegan Paul and Co.) This is a book for which much cannot be said. It belongs to a class which is most necessary and useful; but which demands more than might be supposed, a careful touch and a rare capacity of concentration. These qualities Mr. Edmonds does not largely possess. He is often commonplace, and writes very loosely. His book is made up of sketches of Wordsworth, Havelock, Faraday, Mr. Edward Parry, Wm. Wilberforce, Dr. James Hope, Dr. Arnold, David Livingstone, Professor Sedgwick, Sir Charles Bell, Sir Samuel Romilly, and George Moore. Variety has been sought at the expense of other elements, in order, as the author says in his preface, that he might "map out—not with any great precision, but in a general way—the different provinces in which the human mind has exerted itself in recent years, and to take from each an illustrious example of patient and successful toil." In a rough and general way truly! The prospectus is too large for Mr. Edmonds' grasp, David Livingstone stands as the "Explorer," and no Missionary is included; Dr. Arnold is the "Schoolmaster," but where is the Pastor? Professor Sedgwick is the "Geologist," but where is the Astronomer? The truth is, the book is pretentious, the sketches are neither long enough nor short enough, and are loosely done; the best by far being the last, on George Moore. Still, as such books are clearly meant for young readers rather than for those who have read and studied biographical literature, it may well be that this book may have its mission in exciting good impulses and awaking noble curiosities.

*Poetry for Children.* By MARY and CHARLES LAMB. To which are added, *Prince Dorus, and some hitherto uncollected Poems by Charles Lamb.* (Chatto and Windus.) We certainly owe both editor and publishers sincere thanks for this reprint of "Poetry for Children," by Charles and Mary Lamb. The bibliography of the volume is most interesting. The conception of the series in which the Lambs' books for children appeared was due to the well-known William Godwin, who issued a "juvenile library" of high excellence for these days. "The Tales from Shakespeare," so popular still, were the first contribution by which Charles Lamb added a trifle to his India Office salary, and this was succeeded by two or three others—one of them being the volume of "Poetry for Children"—a joint product of his and his sister's. Copies of the original edition soon became very scarce, in 1827 "it was not to be had for love or money."

At length—after many a search for it in libraries and on bookstalls—in the early half of the year 1877 a copy of it reached London from Adelaide, South Australia, "two precious tiny tomes, a most courteous and welcome gift from the Honourable William Sandover, who purchased them among others at a sale of furniture and books at Plymouth, when on a visit to England in the year 1866." And so, it has been in the power of Mr. Herne Shepherd—well-known for his successful recovery of old texts and books—and the publishers, to issue the volume which had been *introuvable* for half a century, and even in the lifetime of its author. We are not quite sure that we can bring ourselves to agree with Mr. Shepherd in his attempt definitively to relegate to brother and sister their respective shares of the work, for he hardly goes strictly by his own tests, and such a statement as that of Lamb that he had written "but one-third in quantity of the whole," must not be treated as if it were absolutely exact, or other than the most rough and general estimate. The poetry itself is very unequal—now simple and touching, as Blake or Wordsworth was in "The Lame Brother" and "Morning," and again passing into nothing higher than superior manufacture. But anything from the hand of Charles Lamb is valuable, and though children at this time of day may not care much for some of the pieces, critics and literary people will treasure the volume as the reproduction of poems that serve not a little to illustrate further a most remarkable character.

*The Minister's Pocket-Diary and Visiting-Book,* 1878. (Hodder and Stoughton.) Consisting of a diary, with Sunday lessons, the Gospels and Epistles for the day; a cash account; a space for lists of church-members, with the dates of visits paid to them; and much blank paper for general memoranda. This pocketbook is, nevertheless,

handy and convenient. Ministers will do well to examine it.

*Truth Elucidated: in a Conversation between a Roman Catholic and a Protestant. Being a Brief Enquiry into the History and Doctrinal Teaching of Romanism adapted to the Requirements of the Times.* By E. STEPHENS. (London: Elliot Stock.) This is an octavo pamphlet of nearly a hundred pages, and is heartily recommended by several ministers in New Zealand as a book which, "from its clearness and brevity, is suited for very extensive usefulness."

*The Gospels Harmonised and Arranged in Short Readings.* By the Rev. EDMUND FOWLE, author of "Plain Preaching to Poor People," &c. (London: George Bell and Sons.) This little book contains the principal part of the Four Gospels, "the passages being so arranged and divided that a better knowledge may be gained than by reading a chapter here and there, as a whole, out of one Evangelist, and then perhaps reading out of another the same circumstances in somewhat different words. And as the first three Evangelists often record the same miracle or the same parable with some slight differences, these are given side by side in parallel columns, that the reader may note what the differences are." The book is recommended by diocesan inspectors of schools as fitted to be useful to the teachers and students in our training colleges, to pupil teachers, Sunday-school teachers, and many others.

*Studies Biblical and Oriental.* By the Rev. WILLIAM TURNER. (Edinburgh: Adam and Charles Black.) The subjects of these studies, while not of the vital importance which attaches to some great questions of the day, are both important and interesting, and to some fascinating. They are—The Decipherment of Cuneiform Inscriptions described and tested—Berosus—Nimrod and his Dynasty—The Geography of the Exodus—The History of Job and its place in the Scheme of Revelation—The Israelitish Economy—Invasions of the land of Israel—The Death of Judas Iscariot—and the Tenses of the Hebrew Verb. The greater part of the first and the third of these essays have already appeared, and of the rest the author says he hopes that they will be found to furnish in themselves a sufficient *raison d'être*. We think so too. Students of Holy Scripture are deeply indebted to men who devote themselves to special and original investigations such as we find in this volume. And it would be a real loss to literature if the results of these investigations were withheld from the public. On many points in Mr. Turner's volume it is difficult to form a decisive judgment. But they are discussed with great carefulness and moderation, and with a thorough knowledge of the materials which exist for the formation of opinion regarding them.

#### SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

A new politico-ecclesiastical intrigue is on foot in Scotland. Its inspirer or director is the veteran agitator Dr. Begg; and its object seems to be the re-establishment of the Free Church in the Highlands. To promote this object a Conference of Anti-Union Ministers has recently been held in Inverness, at which it was resolved to make an appeal to the Government. The resolutions, indeed, which were published, did not expressly name a new Establishment for Scotland; but it is well enough known here what is the dream of the leading Celtic Free-Church Minister, Dr. Kennedy of Dingwall; and nobody doubts that what was discussed in the conclave (and not reported) was how to get a new State-Church erected north of the Grampians.

Now I wish pointedly to call attention in your paper to this move. Many are pooh-poohing it as if it were absurd, but we made light of the matter also when the Patronage Act was mooted, and yet that Act was not only proposed but passed. The Tories are still omnipotent, and nothing is more certain than this—that if they were to succeed in cutting the Free-Church in two and setting up an Establishment of any sort in the Highlands, the Conservative cause in Scotland would be greatly strengthened. The two Establishments of the North and South, however alien they might be in spirit to begin with, would become in course of time allies. To retain their position they would grow reactionary and illiberal, and the whole drift and current of our future would be altered.

But, you will say, what argument could be used for that sort of thing at this time of day? This, among other things—that it is obviously and scandalously unreasonable to give the present endowments to men who have no congregations—that the

country is not prepared to secularise these endowments, and that it would be nothing but fair to offer them to that section of the Church by which Christian ordinances are really maintained. Dr. Phin, the Established Church Moderator, said the other day in reference to the Disestablishment agitation, "If we only had the Highlands we would be impregnable." The Patronage Act was expected to give them the Highlands, but it has not done so. And this is a new bid. A reunion with the State-Church is impossible at this moment, but this is a step in that direction. And Dr. Begg, no doubt, has it all nicely mapped out in his own mind.

There are two things, however, which may help to spoil this little game. In the first place, at the last General Assembly forty-one Highland ministers, as against nineteen, voted for disestablishment. And in the second, a friend who has had occasion to travel lately through the country on Church matters, tells us that the people of the Highlands are more loyal, on the whole, than their ministers. Still, it is well to keep a sharp look-out.

#### RESULTS OF DISESTABLISHMENT IN IRELAND.

In a recent lecture delivered in Canterbury, Mr. Fisher, the Organising Secretary of the Liberation Society, stated some important and interesting facts on this subject as the result of his investigations during a recent visit to Ireland, and with a view to show that disestablishment there had not had the effect of causing an increase of Popery among the clergy or of paganism among the people, as had been predicted by dignitaries of the Irish Church and Lord Cairns. The experiment had during seven years been fairly tried, and had realised the most sanguine hopes of the advocates of disestablishment. After referring to the small number of Protestants in Ireland as compared with Catholics, to the evils arising from generations of Protestant ascendancy, and to the lavish arrangements made in 1870 when the Disestablishment Act was passed, Mr. Fisher proceeded to say that, in that year, Irish Churchmen, who had not been accustomed to contribute anything voluntarily, had raised for support of their Church 229,000*l.*, and year by year they had been contributing in pretty much a like fashion. During the last seven years they had raised voluntarily 1,610,000*l.* But that was not all. Irish Churchmen had also had to provide for their incidental expenses. The number of parishes in Ireland was 1,243, and a very distinguished authority said that the average annual estimate for cleaning the churches, gas and fuel, and other things, would be at least 80*l.* per year. 1,243 parishes at 80*l.* a year would give a total of 99,000*l.* That amount had also been voluntarily raised by the Churchmen of Ireland. In all, the total amount raised by Irish Churchmen during the last seven years for the support of their Church had been 2,306,000*l.* Now they must not go away with the notion that a great deal of that money had been raised in England. He found on reference to authenticated statements that 37,000*l.* only had been contributed in England. In Ireland alone the yearly amount raised for the support of the Irish Church had been 324,000*l.*, and he did not hesitate to say that there was not a single Churchman in Ireland to-day who was one whit the poorer for what he had given. Before Disestablishment the remuneration paid to the clergy in Ireland bore no relation whatever to the work which had to be done. Now since disestablishment had taken place, there was a relation between the pay and the work. In providing for the future of the Church of Ireland the Church body had had regard to these facts, and had provided that the stipends should bear some relation to the necessities of the population and the work to be done. At Belfast and other great centres of Protestantism in Ireland where there was wealth, the stipends were higher than they were before disestablishment; in other parts where there was not that wealth the stipends were lower. In a word, since disestablishment had taken place in Ireland there had been a general readjustment so far as the services of the clergy were concerned, and that readjustment had all been in the direction of greater activity and zeal in the Church in that country. (Applause.) They all knew the disgraceful sight which had been so often witnessed in this country, and which was also witnessed in Ireland before disestablishment took place, of a number of men gathering round an auctioneer while he set out the advantages in the way of trout-streams and shooting and the like, whereby many of our livings were recommended to eager men. That scandal of the sale of livings, which was a disgrace to the nineteenth century, had been abolished in Ireland by disestablishment. Another effect of disestablishment in Ireland had been that the laity had now a choice in the selection of their ministers. (Applause.) A rich man could not now as he could formerly thrust a man upon a parish without the people being consulted in the matter at all, the laity had to be taken into consideration; and the result was that the best men in Ireland came to the

front. It was admitted on all sides that the clergy were now more attentive to their duties than they ever were before Disestablishment, and the reason was obvious. If a man could snap his fingers at the people, and was independent of them, and could say, I do not care whether you like my services or not, he would not do so much to conciliate the laity as he would do under circumstances of a different kind. The laity, through having a voice in the selection of their ministers, were also more deeply interested in Church work in Ireland than they were before disestablishment. They had contributed more to the repair and building of their churches than they had done in three times the same period before. The *Church Times*, referring to disestablishment in Ireland, said, "Disestablishment may have reduced the number of the Irish clergy, but it has on the whole improved their condition, and it has certainly increased their chances of promotion." He had received a letter from a clergyman in Cork, who said that they felt they had gained in holiness and zeal what they had lost in money. The clergyman added that he felt sure that were the old state of things offered to his diocese it would at once be rejected. Lord Plunkett, the Bishop of Meath—a bishop who had not been imposed upon the diocese by the Prime Minister, but who had been elected by the clergy and laity—also spoke strongly as to the good which had resulted to the Church through disestablishment, and he might go on quoting the testimony of eminent men as to the beneficial effects of disestablishment in Ireland. A great grievance had been removed in Ireland by disestablishment, and if you could break down priestly predominance and the influence of Orange Lodges in that country who did a great deal to perpetuate strife, the generosity of the Irish people would at once respond to the appeal made by English statesmen. The stronghold of the Ritualist in England that day was in the Prayer-book, and he was bound to say that when the Ritualist pointed to that Prayer-book they would have great difficulty in dislodging him from his position. Now, one of the first acts of the Disestablished Church in Ireland was to revise its Prayer-book. The ornaments rubric had been entirely removed; the vestments to be worn had been described and in the interest of simplicity. The position of the celebrant at the Lord's table had been settled, but the eastward position had not been conceded in Ireland, though it had been by the Privy Council in England. The Athanasian Creed was permitted to remain in the revised Prayer-book, though a provision was inserted that it was not to be read. The absolution in the visitation of the sick, by which the Ritualist could to a great extent justify auricular confession, had been omitted. The marriage service had been modified, and the catechism so altered that it did not lend the slightest countenance to the doctrines of transubstantiation. Against auricular confession the book contained a distinct protest. The revised Prayer-book would be used throughout Ireland on and after the 30th of June next. The English Prayer-book would never be revised until disestablishment took place. Convocation, as they knew, had no power to alter it; the clergy, however much they might talk upon the subject, could not remove the dot from a single i; and to suppose that the House of Commons, which alone had the power to revise it, would do so was, in the present state of parties and in the present constitution of that House, futile and a disappointing dream. The lecturer concluded by saying that the case of Ireland supplied them with an ample illustration of the blessings that had resulted from disestablishment, and by expressing his belief that the disestablishment of the Church of England would be the greatest blessing which could be bestowed upon this country.

#### LORD SHAFESBURY AND THE CHRISTIAN KNOWLEDGE SOCIETY.

The Earl of Shaftesbury has withdrawn from the Society for the Promotion of Christian Knowledge on the ground that he regards as objectionable passages in certain books published by the society, these passages being calculated, as he thinks, to undermine belief in the evidence of Christianity. In two letters to the Archbishop of Canterbury, which are published in the *Record*, Lord Shaftesbury explains his reasons for leaving the society. He refers to one of its publications, "A Manual of Geology," and to comments made by the author upon the Pentateuch. As to "this singular statement in a treatise on Christian evidences," he says:—"If it contained simply the personal opinions of the private judgment of the Rev. Brownlow Maitland, the author of the book, or of the Lord Bishop of London, or the Rev. E. Garbett, or the Rev. Canon Miller, or others of the committee, I could only hold my peace in amazement at their conclusions. But when it comes out under the sanction of a body selected and appointed by the Church, for the instruction of her children, I have a duty to ask as a member of that Church, and I do ask, whether it is consistent with consideration for the feelings of those who do and who ever will take a loftier view of the Pentateuch, or even, I will say, consistent with decency, to term the denounced chapters as 'rhetorical and minatory'? Again, in this matter of interference with long-established belief, a belief entertained by the greatest of ancient and modern minds, I must presume to ask by what right and in what capacity the members of the committee venture to assert that 'there can be no doubt that the effect of

modern critical research has been materially to weaken its evidential force.' If they had thought fit to say that this grand prediction was controverted by modern critics, I should simply have regarded them as men very easily diverted from the truth; but when thirteen selected and appointed gentlemen, having met together, agree to force on all readers the results of their own crude speculations, I must say that I see in their decrees the infallibility of the Church of Rome, and not the Evangelical simplicity of the Church of England. It is announced, I see, near the title-page, that the committee do not hold themselves responsible for every statement in the treatises they issue. I cannot accept this reservation as any exoneration of them whatever. Their books are intended for all sorts of people, and very specially for the working classes. They are bound, so far as they can, to save all their readers from error; and if there be anything in the works sent out by their authority which they cannot themselves fully accept, they are under a deep obligation not to leave it to be accepted or rejected by those whom they profess to instruct. I must request your grace to grant me permission to withdraw my name from the list of the society's members. The feeling I entertain is not one, negatively, of simple want of confidence; it is positive and active distrust, a distrust founded on the experience of their publications, which at one time lead the people to Romanism, and at another to infidelity."

The Archbishop of Canterbury appears to have replied that he would read Mr. Maitland's book carefully; but that, with his many engagements, it would be some little time before he was able to do so; and he requested Lord Shaftesbury to remain on the society's list until he should have written again.

Lord Shaftesbury, however, in a letter dated Dec. 20, says:—"I can assure your grace that your opinion of the book would be of the highest value; but no opinion either in favour or disfavour of the book could alter the resolution I have formed. I entertain very deep and serious objections to the book itself, but I entertain objections of almost equal force to the rule laid down by the venerable society—the rule which has just been recited. The nature and effect of this rule have been recently exhibited in the issue of the work now under discussion. It contains some things which, being acceptable to one portion of the Church of England, are extremely shocking to another; and, it is moreover, put out with an air of authority from which there is no appeal. I cannot, I say it with regret, consent to remain on the list of a society which declares that its committees are under no responsibility for the character of the religious works that they issue to the public. It is with great pain that I confess myself unable to comply with your grace's request. I am compelled at once to withdraw my name, and I shall venture to publish my letters to your grace containing my reasons for so doing."

A further correspondence on the subject has taken place between the Rev. H. Swabey, the secretary of the S.P.C.K., and Lord Shaftesbury. The former quotes the following from his lordship's reported speech at Wimborne:—"Not long ago they had well-grounded complaints that the S.P.C.K. was leading all her children to Rome. This was proved in spite of all contradiction. Lately, another book had been published by that society, which had Evangelical clergymen on its committee, called 'The Argument of Prophecy,' &c. Mr. Swabey hopes Lord Shaftesbury has been misrepresented, and thinks it 'inconceivable' that a nobleman of his position should have made such a public statement as that referring to Rome.

His lordship, in reply, says that the report was confessedly most imperfect, but that it expressed his sentiments. He adds:—"I intended to say, as I now say, that many of the tracts issued by the S.P.C.K. had been regarded as tracts which were leading the members of the Church of England to the doctrines of Rome; that the publication of them had caused much anxiety and distrust, and that the strongest protests had been uttered, both in speeches and in writing, against such works, as proceeding from a Protestant society undertaking to guide its readers in the way of Scriptural truth." In his reference to "The Argument from Prophecy," he said that the author assailed not the "authenticity" but the "integrity" of the Pentateuch, and he made the charge "with the greater amazement and horror" because there were Evangelical clergymen on the committee. His lordship formally requests that his name may be withdrawn from the list of members of the society.

Mr. Swabey, understanding that his lordship refers to some seven tracts objected to in June, 1876, says they were all submitted to the Episcopal referees, appointed by the Primate, who decided that there was no valid objection against five of them, and suggested some alterations in the other two, which alterations were made. In February of 1877 a story book was removed from the society's list because it appeared to teach that baptism acted like a charm on adult recipients. Mr. Swabey submits that these cases are not such as to sustain the sweeping charges of unfaithfulness to the Church of England which have been brought against the society, and expresses regret that his lordship should withdraw his name.

In a final letter Lord Shaftesbury states that Mr. Swabey's last communication does not, in his opinion require a single observation, and requests that the whole correspondence may be published.

Mr. Brownlow Maitland has addressed a long

letter to the Earl of Shaftesbury, complaining of his lordship's reported statement in a speech at Wimborne, in Dorset, regarding "The Argument from Prophecy," of which Mr. Maitland is the author, and which has been published under the auspices of the S.P.C.K. Lord Shaftesbury is reported to have said: "In that book it was argued that the twenty-sixth of Leviticus and the twenty-eighth chapter of Deuteronomy ought not to be received as the word of God." Mr. Maitland says this statement is "absolutely unfounded and erroneous"; and attributes it to a review of the work which his lordship may have read. In reply, Lord Shaftesbury simply refers the author to his letter to the Archbishop of Canterbury, withdrawing from the society on account of the criticised book.

We are authorised to state (says the *Record*) that several weeks since Canon Miller requested that his name might be withdrawn from the Evidence Committee of the S.P.C.K. The canon informs us that an extreme pressure of duties had prevented him from reading the volume referred to by Lord Shaftesbury before publication; but that on reading the passages objected to he withdrew his name.

Dean Close announces his retirement from the society, because "by lending its venerable sanction to works even of a doubtful character, the mischief it may thus occasion far outweighs any good which it may do."

#### HIGHLAND FREE CHURCH MINISTERS AND DISESTABLISHMENT.

A meeting of a few ministers holding the constitutional principles of the Free Church of Scotland, took place at Inverness on Thursday, to confer regarding the present ecclesiastical state of Scotland, and their duty thereon. The Rev. George Mackay, of Inverness, was called to the chair, and amongst those present were the Rev. Dr. Begg, the Rev. Evan Gordon, Glasgow, etc. After full consultation, the following amongst other resolutions was unanimously adopted:—

1. That whilst this meeting is entirely opposed to the theory of Voluntaryism—or a denial of the duty of nations and their rulers, as such towards true religion and the Church of Christ—this being inconsistent with the Word of God, the principles of the Free Church of Scotland, and inferring the most dangerous consequences; they also repudiate all proposals to devote to secular purposes the ecclesiastical revenues of the country, which they regard both on the ground of reason, history, the treaty of union with England, and the Free Church claim of right, as belonging, for religious purposes, to the people of Scotland; and they hold this view to be especially important in the case of the Highlands and Islands, where the great mass of the people are connected with the Free Church of Scotland, and continue strongly attached to the principle of national religion.

2. That whilst approving of the abolition of patronage, they hold it to be the duty of the rulers of the nation to ascertain and remove all remaining obstacles which prevent a righteous adjustment of existing difficulties in accordance with the claims and principles of the Free Church; and they are persuaded that any additional delay in ascertaining and removing these causes of evil may result in very serious and irreparable consequences.

3. That, in accordance with the above resolutions, the attention of the Lord Advocate, and of the Government be seriously called to this matter, with a view to the adoption of such measures as are manifestly necessary.

The *Times*, in a leading article on this incident, remarks that the mass of Scotch Free-Churchmen have been converted to the principle of Voluntaryism by the experience of disestablishment. They have found that they could collect from the free gifts of the people a larger sum than the total income of the Scottish Establishment. Half-a-million of money has passed into their treasury in a single year. Thus they have covered Scotland with churches; they have built many schools; they have three ecclesiastical colleges, each with a staff of professors; they can give handsome incomes to the chief ministers of the towns; and, by the system of a Sustentation Fund, they have been able to guarantee pastors of the poorest parishes in the wilds of the Hebrides stipends of at least 150/- a year. These are considerable achievements in the case of a church which cannot have many more than a million of adherents. The great majority of its members have no desire to return to the State-Church, and since the State will not grant such freedom from control as they believe to be necessary for a church, they have become zealous advocates of disestablishment itself. In the General Assembly they have, by large majorities, voted for the disestablishment and disendowment of the Church from which they or their parent's seceded. That movement may have a considerable effect at the next general election. So far therefore, the results of the Patronage Act have not fulfilled the anticipations of its authors. But it has had a very different effect on another body of the Free Church, represented by the meeting to which we have referred. Most of the Highland ministers (says the *Times*, though we believe the statement is far too sweeping) are as zealously in favour of an Establishment as Dean Stanley himself. In that region the disruption almost emptied the Established churches, and even now many recipients of State pay address congregations not very much larger than that which Swift apostrophised under the name of "Dearly beloved Roger." Why, then, ask the Highland Free Churchmen, should not the empty pews and the comfortable stipends be handed over to them? They ask, in effect, that the State should give the

Church of Scotland complete powers of self-government. They require that the ordinary courts of law shall have no power to interfere with the disputes of that communion. They demand that, even if any one of its members should believe himself to be wronged by its governing bodies and should bring an action for damages in the ordinary tribunals, he should be told that he has no redress outside his own Church. The Highland ministers further claim that their Church shall not only be supreme in spiritual matters, but be allowed to say what things are spiritual and what are not. Thus the Church could widen the bounds of its jurisdiction at will, and practically it would be not only independent of the State, but above it. Besides all that tremendous power, the Highland Free Churchmen want State honours and State pay. They require the nation to give them pecuniary means of setting it at defiance. That is an old demand. It was the claim of Hildebrand, and is the claim of the present Pope; it was the claim of John Knox; and it is the claim of Mr. Tooth. Ultramontane, Ritualist, and Scottish Puritan meet on the common ground of pretensions to absolute ecclesiastical power. It is not likely that the demand of the Highland Free Churchmen will be granted in these days of secular Parliaments, but it is, nevertheless, an interesting instance of the pertinacity of a principle, and it ought to excite the profound sympathy and admiration of rebellious Ritualists.

#### ECCLESIASTICAL ITEMS.

Mr. Brooke, one of the Bishop of London's clerical sons-in-law, has been appointed to the important London rectory of Hackney.

The living of St. Matthias, Stoke Newington, has been sequestered for the benefit of the vicar's creditors. The vicar is absent, and a curate has been placed in sole charge.

A sum of 50,000/- has been transferred by the Representative Body of the Irish Church to the Board of Works for the maintenance of the ruins throughout Ireland which have been committed to their care.

THE REV. CAPEL MOLYNEUX, for many years one of the most eloquent of London preachers, died at Cannes on the 27th ult. Mr. Molyneux resigned his preferment and retired from the ministry of the Church of England on the occasion of the Bennett judgment, remaining, however, in the communion of that body. After surrendering his living he preached in St. James's Hall, until the failure of his health compelled him to relinquish all public engagements.

DR. BEGG ON RITUAL IN SCOTCH WORSHIP.—The Free Presbytery of Edinburgh, on Wednesday, were engaged in discussing an overture proposed by Dr. Begg, to be transmitted to the Assembly, aent innovations in public worship, "which must lead to inextricable confusion, and which were inconsistent with the proper administration of a Presbyterian Church." Dr. Begg denounced in the course of his speech instrumental music, memorial windows, the change of postures, the singing of hymns, and the observance of Christmas Day. After a long debate, it was agreed, by a majority of 24 to 10, not to transmit the overture.

THE BURIAL QUESTION.—A correspondent informs us that the incumbent of Tetbury, in Gloucestershire, refused to read the Church of England service over the remains of a child of a Primitive Methodist, on the ground that the rite of baptism had been sinfully administered by a man not ordained according to the forms of the Church of England—to wit, by a minister of the Methodist denomination. The incumbent offered to perform the service if the parent would send a special messenger to Bishop Ellicott to get a dispensation. The parent refused, and buried the child like a Christian in the Congregational burial-ground. The reverend gentleman would have found an abundant dispensation in cases decided in the Court of Arches, if his knowledge of ecclesiastical law had been equal to his respect for a moribund superstition. He may yet find it to his cost.

A HARD CASE.—Canon Garbett, of Surbiton, having been presented to the Crown living of Barcombe, Sussex, with an income of 719/- a year, and a population of 1,006, the parishioners lately met, under the presidency of Mr. Dodson, M.P., to present a testimonial to the Rev. A. Allen, who has been curate in charge nearly a quarter of a century, during which time the rector has been absent. Mr. Allen said that the answer to the question, "Why are you going away?" was short and not very sweet. He was going because he could not help it. He wished not to utter a single word that would lead them not to welcome their new rector, and hoped they would receive him most heartily. Still, he should have been glad if the appointment had not been made so hastily, and before the Lord Chancellor had had time to consider the claims which were advanced in his behalf.

UNLICENSED RELIGIOUS TEACHING IN UNION HOUSES.—This question came up before the Amersham Board of Guardians, at their last meeting, when Mr. Goodman moved "that unlicensed persons should be allowed to visit the House." By that phrase he meant persons who did not preach or teach for money. In this case he merely asked that anyone might be allowed to come there and read the Scriptures to those who were willing to listen to them. He did not want it to be necessary that they should first make application to the Board, although he did not desire that anyone should force himself there against the wish of the guardians. He had nothing to say against the chaplain. He might be

a good man, but at the same time the poor people should be perfectly free in their choice of a minister. Mr. Franck seconded the motion. The clerk said it would not be legal to admit anyone to the house who was not licensed to preach the Gospel. The inmates had every facility in the matter of religion, and could send for what ministers they chose, but the Board could not allow anyone to come in out of the streets and read and expound the Scriptures. The Rev. Canon Lloyd thought it would be very advisable for the question to be put to the Local Government Board. If they got so far as to find it legal, then would come the question as to the advisability of admitting anyone. Lord Chesham thought that in such matters every one should keep to his own parish.

EVANGELICAL CHURCHMEN AND THE CHURCH CONGRESS.—The Rev. Thos. Neve, Congregationalist minister, of Dorchester, has this week given publicity to the following document, signed by Evangelical Churchmen of Dorsetshire, and which, our correspondent informs us, the Earl of Shaftesbury has had submitted to him. The protest runs as follows:—"At a meeting of the Evangelical Churchmen, held at St. Matthew's Mission-house, Croydon, during the sitting of the Church Congress, it was carried unanimously:—'That, in the opinion of the meeting, it is advisable for the members of the Evangelical body to persevere in their attendance at Church Congresses.' We who have always exercised our ministry both as to doctrine and form of worship in accordance with those principles which used to be called Evangelical, desire as publicly and as strongly as possible to protest against the resolution so carried: first, because the attendance of Evangelical Churchmen at all such meetings, whether Church Congresses or Diocesan Synods, is a dangerous approach to unfaithfulness to the great Head of the Church, as recognising members of the Society of the Holy Cross and the Confraternity of the Blessed Sacrament as brethren in the Christian ministry, thereby sanctioning the abominations of the confessional and the idolatry of the mass, and strengthening the hands of those who are endeavouring to make evangelical truth contemptible in the eyes of the great body of the Church—i.e., the Christian laity, who look upon all such unnatural attempts to unite light with darkness as indifference to the truth. Secondly, because it is ruinous to the Church of England, which, as an Established Church, exists only while it has the confidence and respect of the country at large, and will surely fall when she ceases to uphold God's Word as the only rule of faith, and to act in accordance with her own Articles. If by this protest we forfeit the right to be called Evangelical Churchmen, we are content to accept the more honourable title of Protestant ministers of the Gospel.—(Signed), EDMUND WARD PEARS, M.A., rector of St. Peter's, Dorchester; WILLIAM C. TEMPLAR, M.A., rector of Burton-cum-Shipton Gorge, and vicar of Waldillon, Dorset; CARR JOHN GLYN, M.A., rector of Witchampton and Little Hinton, Dorset; W. BROCK, M.A., rector of Bishop's Waltham, Hants; J. R. COTTER, B.A., rector of Winterborne Houghton, Dorset." Many Evangelical clergymen declined to sign the protest.

FATHER CURCI ON PAPAL POLICY.—A Roman correspondent of the *Pall Mall Gazette* writes:—"Padre Curci's book-entitled 'The Modern Dissensions between Italy and the Church, apropos of a Special Fact,' has already been submitted to the Archbishop of Florence, but the Pope has ordered a copy to be sent to himself and Cardinal La Valette will read to him the principal parts. It is divided into eight chapters. The first treats of dogmas and the truths attaching to them; the right interpretations of the same, as expounded by the Fathers of the Church, and the errors falsely called dogmas propounded by fanatics. The second treats of the legitimate authorities and the changes to which they are subject. Here it is shown that the temporal is not necessary to the full exercise of spiritual authority. In the third it is declared to be absurd to hope for the restoration of the temporal power, as it is certain that the Italians will never consent to the dismemberment of their country, and that their patriotism is perfectly legitimate and by no means incompatible with their allegiance to Holy Mother Church. The fifth chapter on the *Catholic Press*, the *Syllabus*, and *Liberals*, has some home thrusts which Catholic editors will appreciate, even while they rebel. Padre Curci considers the Catholic papers as worse than useless—detrimental to the cause which they uphold; shows that they never treat any questions of general importance, and consequently are rarely read, and certainly win no adherents to their cause. He blames the use and abuse of the *Syllabus*; the bigotry which condemns all books published by lovers of their country as if they must of necessity be hostile to the interests of the Church. In the sixth chapter the reverend Father demonstrates clearly that the hostility shown by the Holy See to Italian unity has been the cause of the loss of the temporal power, and that if this hostility continues all influence and authority will also be forfeited. He blames without stint the abstention of the Catholics from the urn, and shows that the good and devout Italians having abdicated, Freethinkers and god-for-naughts have all the power in their own hands. He holds to his former belief that the Church may yet come to terms with Italy. In the seventh chapter he narrates the history of the Church from 1870 to 1877, and his own relations; and in the eighth and last chapter studies the ways of Providence, and believes that 'all will work together for good.'"

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# The Nonconformist.

WEDNESDAY, JANUARY 2, 1878.

## THE WEEK.

EUROPE is still in a state of suspense as to the result of the events that have occurred during the week—we can hardly call them negotiations—with a view to bring about peace. We know that, at the request of the Sultan, our Government have sounded the Cabinet of St. Petersburg, "with the view of bringing about negotiations for peace," and that Prince Gortschakoff has replied in polite terms that if Turkey wants an armistice with a view to peace it must be sought by application to the Russian commanders in the field. Beyond this all is inference. The Sultan has received a rebuff through England, but the eager suggestion that the Russian reply is "an insult to Great Britain" is spoken of even by the *Pall Mall Gazette* as mere childish raving. For such a reply the Porte seems to have been prepared, and is believed to be seriously considering the necessity of separate negotiations with Russia, whose moderate conditions for accepting an armistice are semi-officially reported to be as follows:—Rectification of the Asiatic frontier, opening of the Straits, independence of Roumania, and adoption of the Conference programme for Bulgaria, the Servia and Montenegro questions being reserved for ulterior negotiations. On these points we have offered some remarks elsewhere, and need only mention here a report from Constantinople to the effect that the peace party are gradually gaining the ascendancy, and that they have been unexpectedly reinforced by Mahmoud Damad, fresh from his visit of inspection of the Turkish troops at Adrianople. It would also appear that, in reference to the Russian terms of peace, the Porte will be guided by the advice of England, especially as to the opening of the Dardanelles—a further illustration of the diplomatic cunning of the Turks.

The Eastern Question Association and the Peace Society have not begun to move too soon. The public uneasiness at home is increasing. What may be the actual grounds for this state of feeling we know not, but it is very instructive to watch the varying attitudes of the *Times*. For many a week the leading journal has pooh-poohed the panic-stricken suggestions of the Turcophile organs, and crushed their arguments with the sledge-hammer of common-sense. All this outcry is absurd—has been the spirit in which the *Times* has been writing. This morning there is an entire change of tone. The *Times* also—no doubt with good reason—has turned alarmist. We are drifting—such is its cue—towards intervention, and instant action is required. "On every ground the time for silence has passed, and the hour for speech, and for decided speech, has come." The *Times* calls upon the leaders of the Opposition to come to the front and relieve "the uncertainty of the country with respect to their view of our general relation to the course of events"—for it is now a serious question whether the war party among us, headed by "persons of consideration" is "to prevail, and thus involve this country in the most momentous enterprise it has known for a generation." We can hardly doubt what will be the effect of this ominous and remarkable warning.

The war news of the week is soon summarised. The severe weather has not prevented a small Russian force from making its way over the Etropol Balkans—taking three days to conquer the snow and ice—turning the Turkish defences at Kamarli, and appearing on the plain of Sofia, which city is being evacuated by the Turks. In a more westerly direction the Servians have been very successful against the Ottoman troops, having captured the important position of Pirat with its plentiful stores, isolated the fortress of Nish, and helped to make Sofia

untenable. The threatened investment of Rustchuk is as yet only an intention. In fact, hostilities in Bulgaria are suspended, not only on account of winter weather, but because the bridges over the Danube have been carried away by floating ice; and the Czar's armies just now depend upon steam launches and the depots in Bulgaria for their supplies. In Armenia the war is being renewed. Mukhtar Pasha has got away from Erzeroum in disguise—a sign that its investment is at hand, and the Russians are trying to cut off the Turkish communications with Trebizonde.

We regret to record that the opening of a new year offers no prospect of an early cessation of the general depression of business. There is untoward news from our chief seats of industry. In the manufacturing districts there is general stagnation and restricted production. But the paralysis is most serious in the iron and coal trade. The continuous fall in wages has been followed by the entire closing of many great works and mines in Northumberland, Durham, and the Midland counties, but especially in South Wales, where thousands of miners and colliers and their families are in a state of enforced idleness and deplorable destitution. The depth of distress and misery in those districts may be estimated from the vivid picture given in another column of the state of things in Merthyr and its neighbourhood. The earnest appeal of the senior member for that borough to public benevolence on behalf of his fellow-countrymen in South Wales will, we doubt not, be promptly and liberally responded to.

A declining revenue is another element in the discouraging outlook. The nine months of the financial year show an increase of only £115,518 beyond the Chancellor of the Exchequer's estimates. On the quarter, as in the preceding three months, there is a falling off both in Customs and Excise. These returns point to a probable deficit in April next—a prospect which cannot fail to exercise a sobering influence upon Sir Stafford Northcote, if not upon Lord Beaconsfield. In the present condition of our various industries at home, it is impossible to believe that Her Majesty's Ministers can contemplate, even as a contingency, that England should be drawn into war for intangible or visionary "Imperial interests."

The political situation in France is as satisfactory as could be wished. The complete surrender of personal government which Marshal MacMahon made in the middle of December has been faithfully adhered to, and the several Ministers of State, M. Dufaure at their head, have been giving judicious advice to the functionaries under them to the effect that the Republic and a *bona fide* constitutional system are firmly established. Thus the Prime Minister tells the prefects and their subordinates—in flat contradiction to the advice of the Duc de Broglie—that, if required, they are to give evidence before the Parliamentary Committee for inquiring into the late elections. But the most interesting statement was that made by the Minister of Foreign Affairs to the foreign ambassadors in Paris. As to the Church of Rome, M. Waddington adheres to the Concordat—which, however, the bishops openly violate—will endorse the Estimates for the clergy, and will act in harmony with the other three Catholic Powers when a Conclave is held. The exposition of his views on the Eastern Question was to the effect that France "could not regard with indifference changes in the Mediterranean, or see the small States by which she is surrounded agitated by questions which might be brought into connection with the purely Eastern Question." But these two points are only cited as an instance and as a proof of the degree to which France is restricting herself to her *rôle*. "She deems herself disinterested in the Asiatic Question and even in the projected or proposed reorganisation of the Turkish provinces in Europe, and she does not, therefore, mean to depart from her absolute reserve unless her interests are really involved. She has no

alliance or engagements. She does not seek them."

While the mass of Frenchmen are pursuing business or pleasure with renewed zest, the Press has been much excited over the "Limoges incident." There does not seem to be much doubt that, in the event of a second dissolution of the Chamber, M. Rochebouet, the Minister of War, had prepared for a *coup d'état*, though Marshal MacMahon has voluntarily declared that such an extreme course was never contemplated by himself. There was confessedly a movement of troops during the late crisis to reinforce the garrison of Paris. At Limoges General de Bressolles, according to the official account, wrongly interpreted his instructions by regarding merely measures of precaution as executive measures, and communicated them in that sense to the officers of the 14th Line Regiment—one of whom, Major Labordère, declared that he would not be an accomplice in a criminal enterprise. After an inquiry by the Minister of War, the general has been put on the unattached list and the major cashiered. The Government would naturally do their best to hush up revelations damaging to the Marshal and subversive of military discipline, but the seven generals who constitute the Council of National Defence evidently did believe the time was come to put down the Republic by force of arms, and found themselves mistaken. The Marshal yielded rather than plunge into a criminal enterprise, and conclusive evidence has been produced that it was no threat of Prince Bismarck's, but the rough eloquence of M. Pouyer-Quertier which brought him at length into the right path.

While Signor Depretis has, in conjunction with Signor Crispi, been patching up a new Cabinet destined speedily to fall by a coalition of adverse factions, the health of Pius IX. has so remarkably rallied, that he has been able to hold two Consistories; at the first of which from his chair-bed he delivered a somewhat pathetic allocution. His Holiness has appointed two new cardinals, and presented the "hat" to Cardinal Manning and others, and is even said to be disposed to concur a *modus vivendi* with the Government of Germany. Though Cardinal Manning—himself fixed upon as the next Pope by a small party—wishes to remove the next Conclave to Malta, the majority of the Sacred College are believed to be unwilling to leave Rome, and are resolved on an Italian Pope who will no longer regard the Vatican as a "prison" from which he shall never emerge.

In a week or two King Alfonso is to be wedded with great pomp to his cousin the Princess Mercedes, the daughter of the Duc de Montpensier. The Spanish people are, to say the least, indifferent on the subject; the King's mother is openly hostile. The ex-Queen Isabella, by way of revenge, has struck up a sudden friendship with Don Carlos and family and the Carlist generals at Paris, which has excited much disgust at Madrid, and obliged the French Government to order the Legitimist Pretender to leave France. The "Spanish marriages" of Louis Philippe's time have been the cause of untold tribulation to Spain and of misery to the Bourbon dynasty—Isabella herself having been the greatest victim. But her present conduct, however much it may annoy her son, cannot add to her own happiness.

Politics in Prussia are a profound mystery. Prince Bismarck, the all-powerful Chancellor, is said to be harassed and thwarted by a Palace *camarilla*, which he cannot dislodge, but only flee from by seeking refuge at Varzin. To conciliate the National Liberals, or rather to strengthen his own hands, the Prince, with the reluctant assent of the Emperor, has made overtures to some of their leaders. But neither Herr von Bismarck nor Herr Forckenbeck approve of the Protectionist theories of which the Chancellor has become enamoured. The negotiations make little progress, but all Germany—Prussia in particular—is suffering from com-

mercial depression, and the heavy taxation required to keep up the national armaments.

There is very serious news from South Africa. The Galekas have again risen in arms, and many of the native tribes are in sympathy with them. The colonists of the Eastern Province are in a state of panic, and Sir Bartle Frere, a statesman not likely to yield to vague alarms, has gone so far as to state that "the situation is one of extreme danger." All available forces have been ordered from Cape Colony, and the Governor has made a demand upon the Home Government for additional troops. All this points to a serious emergency, and we fear the native tribes have not been without great provocation.

The gold and silver battle has been transferred from the United States Congress to the country. The great capitalists of New York and other Eastern cities have declined all loans to the Western States which are not to be redeemed in gold, and have thrown the silver party, who want more than their money's worth into great perplexity.

#### THE TELEPHONE.

Sir William Thomson has said that the telephone is "one of the most interesting inventions that have ever been made in the history of science." It has proved of use in so many unexpected directions that there is almost a danger now lest the general public should consider it capable of unlimited application. Too much, rather than too little, is expected of it, and as this would probably not be the case if its principle were more fully understood, we purpose giving a brief account of this wonderful invention.

Attempts have long been made to construct speaking machines. The first successful ones were probably those made by Kratzenstein and Kempelen about 1780. These were capable of uttering certain simple words, but only to a limited extent. The sliding tubes constructed by Prof. Willis, of Oxford, in the last century, could also speak a few words. These, however, were simply machines constructed to make certain predetermined sounds, and the next invention, in which electricity formed the motive power, was a long step in advance. There had been much discussion as to the possibility of conveying sound by electricity, until, in 1860, Paul Reis, a German, solved the difficulty. He made a box in one side of which was an opening for the mouthpiece, and over the top was stretched a parchment membrane with a platinum centre. Just above the centre-piece, and connected with a battery, was fixed a platinum point, so that when the membrane vibrated in response to the voice, the platinum centre and the point touched each other, the electric circuit was completed, and a series of currents were transmitted along the wire. As often as the membrane touched the point a momentary current was sent along the wire, ceasing as the membrane returned to its usual position. Thus each vibration of the membrane—and these vibrations corresponded to the vibrations set up by the voice in the air—first caused and then interrupted the electric circuit. The receiving instrument consisted of an iron rod enclosed in a coil of wire, around which this intermittent current was sent, thus alternately magnetising and demagnetising the rod: each demagnetisation caused a faint sound; this, rapidly repeated and strengthened by resonators, gave rise to a musical note exactly corresponding to the one sung into the transmitting instrument. Thus simple sounds varying in pitch only could be reproduced, high notes or low notes were heard, but no difference in quality, and the instrument therefore remained a curiosity only. It, however, attracted much attention at the Loan Exhibition, as most of the later discoveries were based upon the same principle.

Mr. Varley's telephone, which has recently been tried in London, is also capable of transmitting musical notes only, but as he employs a series of transmitters and receivers, each tuned to one particular note, he is able to send several different musical sounds along the one wire at the same time. Each receiver being tuned to respond to one note only, picks, as it were, that one note out of the many that are transmitted, and responds to that only, so that the sounds are sifted out by appropriate receivers.

Mr. Elisha Gray's telephone is, perhaps, the most extraordinary. His receiver is not essentially different from the ones already described—tuning-

forks, kept in vibration by electro-magnetism, being his source of sound also. His receiver is the novel part, and is due to his almost accidental discovery that a feeble musical note issues from the arm of a person through whom a powerful current is sent. This sound is probably due to periodic muscular contraction.—He makes use of his discovery by causing the musical sound sung into the transmitter to be reproduced by the finger, which thus appears to be actually uttering sounds. The finger is connected with the line wire, and is then drawn over a metallic plate; as soon as the current passes along the wire, the grating noise of such a movement ceases, vibration is set up, and the extraordinary effect of a singing-finger is produced. Mr. Gray and M. Paul La Cour, of Copenhagen, have also constructed instruments by which the vibrations are not only audibly reproduced, but are visibly recorded by marks on paper.

All these instruments are *tone-telephones* merely, capable of transmitting and reproducing simple musical tones only; to reproduce the complicated vibrations caused by the voice in speaking, is a far more difficult matter, and appears to have been accomplished only by Professor Graham Bell, and, to a certain extent, by Mr. Edison. Mr. Edison's *electro-motograph telephone*, as his instrument is called, is somewhat different from and more complicated than, the other forms. In his transmitter he uses a plumbago cylinder for the ordinary tones of the voice, and a platina-pointed screw for musical tones. For his receiver he has a platina-pointed wire touching chemically moistened paper, which rests on a revolving drum. When a current is sent along the wire to the point, the paper starts forward, the revolving drum is set into vibration, whose rapidity corresponds with the number of impulses sent along the wire, and the sound is reproduced by strings or other means. Mr. Edison is now at work upon a means of graphically recording speech, and has already partially succeeded in his ambitious attempt.

A point is attached to the vibrating membrane of a telephone, under which paper is moved by clockwork. When the membrane is thrown into vibration by the voice, the point indents the paper in various degrees, and when this indented paper is drawn under a second similarly-constructed telephone, the original sounds are said to be actually reproduced. It will, indeed, be a wonderful achievement when the voice is thus made to record its own utterances so that they can be reproduced at any time and in any distant place.

But of all telephones Professor Graham Bell's articulating telephone is the most wonderful, and, at the same time, the most simple. Professor Bell has been engaged for many years in teaching deaf-mutes—whose dumbness arises from no defect in the organs of speech—to articulate, and he was led to construct his early forms from his study of the human ear. After numerous experiments he succeeded at last in constructing his wonderful little instrument; one of the greatest triumphs of which is that, unlike all other forms, his receiver and transmitter are identically similar, so that one instrument at each end of the wire is all that is necessary both for speaking into and for reproducing the sound. The great difference in principle is in the kind of electric current which Professor Bell employs. Instead of using intermittent currents, as is the case in all the other instruments, he employs *undulating* currents—that is, a current varying gradually in intensity, but never wholly ceasing. Such a current he conceived to be the best-fitted to transmit the undulatory waves of sound that the voice causes in the air. The voice vibrates a little iron disc placed across the mouthpiece of the telephone, close underneath which is a coil of fine wire surrounding one pole of a permanent bar-magnet. By the vibration of the iron diaphragm, the condition of the "magnetic field" is altered, and the alternate strengthening and weakening of the magnetic attraction induces currents of electricity in the coil of wire, which are transmitted by the line-wire to the receiving instrument. Here the action is reversed, the currents of electricity alternately strengthen and weaken the magnetic attraction, so that the iron disc at that end is attracted in a varying manner, and vibrates in a precisely similar manner to the one at the opposite end. At one end the voice induces currents of electricity which at the receiving end are reconverted into sound. This, then, is the simple instrument with which the wonderful result of conveying speech to a distance far beyond the reach of the ear has been achieved. Professor Bell, then, has succeeded in transmitting not musical sounds merely, but, by means of his employment of undulatory currents of electricity, he

conveys sounds varying in quality and in strength as well as in pitch. That is to say, speech, with all the numerous rapid inflections and changes of tone are so accurately reproduced by his instrument that the voices of speakers can be easily identified, "so that through the telephone, at a distance of fifty miles, one can not only tell what the words are that are being spoken, but can tell who the person is that is speaking of all the 900,000,000 people living on the earth."

Professor Bell has also constructed a telephonic organ which apparently succeeds very fairly. He connects each reed of an ordinary organ with a battery, fixing in front a platinum-pointed screw so that when any particular note is played and the reed in consequence set in vibration, contact is made, and the electric current conveyed along a wire previously laid to any desired point, where an appropriate receiver reproduces the musical notes. Professor Bell states that he has thus been able to hear in his laboratory the full harmony of a brass band playing in a concert hall at some distance.

The distances actually traversed by the telephone are not as yet very great, although, since the communications made last September between Exeter and Plymouth, it has been proved capable of use over much greater distances, messages having been distinctly heard when a resistance equal to that of some thousands of miles of wire was overcome. This space was not actually traversed: but conversation has been heard between Boston and New York—a distance of over two hundred and fifty miles, the ordinary telegraph wire being employed. It was for some time uncertain whether the telephone would prove of use on sea-lines; it was first tried on the short cables between the coast of England and the Channel Islands, and was next tried, with equal success, between France and England. Every word, and every change of voice, was distinctly heard in these experiments, but likewise also in the recent trials between Dublin and Holyhead. Time, and Professor Bell's continued experiments, will doubtless further perfect the instrument. A resistance far greater than that of the whole Atlantic Cable has proved no obstacle to intercourse, so that we may hope one day to be able to converse with friends on the other side of the Atlantic. At present this cannot be done, owing to leakage, induction from other wires, and other causes. The great sensitiveness of the telephone wire to electric currents passing in its neighbourhood is the chief practical difficulty. It can be partly or wholly obviated by the discovery recently made by Mr. W. H. Preece, of surrounding the conducting wire by some non-conductor. We cannot, however, expect so recent a discovery to be perfect; the wonder is that so much should already have been accomplished by its means.

#### PROTESTANTISM IN PRUSSIA.

We have now and then revelations as to the remarkable ecclesiastical peculiarities that obtain in Germany, and especially Prussia. In a recent letter, the *Times* Berlin correspondent took two whole columns to unravel those mysteries. As is well known in Prussia, the Ultramontanes offer relentless opposition to restrictive laws which in other German States they quietly obey. The only reason for this inconsistency is that so it pleases the Vatican. In Prussia also the King, who is "Supreme Priest of the Protestant Church," has troubles in that particular capacity. In 1874, when the Ultramontane strife was at its height, a new charter was vouchsafed to that Church, enabling it to choose synods to which laymen were admitted, and with authority to discuss matters religious and ecclesiastical, and to regulate creeds and Liturgy, but with no executive power except that of levying church-rates. This concession of semi-independence did not work well. The Lutheran party were in the main indifferent, and the orthodox party carried all before them—having majorities in the provincial synods and in the Supreme Consistory. The chief exception was in Berlin, where the Synod is latitudinarian, and has persistently upheld the Rev. Herr Hossbach, a Rationalist clergyman, whom the Supreme Consistory desire to expel for his heterodox opinions. But Dr. Herrmann, the president of that body, was appointed by the Government because he was a very moderate man. He objects to take action against Herr Hossbach, and finding that the King sympathises with the Orthodox party has tendered his resignation. That question remains in suspense. "Considering the apathetic *hauteur* with which the Church is regarded by public opinion, these proceedings would have no political significance were it not that

Herrmann is connected somehow with Falk, and Falk, in his turn, is an ally of Bismarck." The King cannot afford to dispense with his Minister of Worship, for "to replace Falk by a Conservative would be tantamount to a revolution in the domestic and foreign policy of the Empire." So that it is probable that if Dr. Herrmann insists on retiring, a moderate man will replace him, who will find means to keep Herr Hossbach out of the Berlin incumbency, and thus stave off an immediate peril.

Prussia has an orthodox Sovereign, who is head of the Lutheran Church, and does not withhold the expression of his personal opinions, and has also comparatively free Protestant synods under the authority of the State. Nevertheless, an overwhelming majority of the people not only care for none of the ecclesiastical questions of the time, but never enter a place of worship. And when it is borne in mind that there is also war to the knife between the State and the Roman Catholic Church, the ecclesiastical condition of Prussia is not an enviable one.

#### ECCLESIASTICAL AFFAIRS OF CEYLON.

We learn from the *Ceylon Observer* of Nov. 22 that in the Legislative Council of Ceylon Mr. Mitchell asked whether any further communication had been received from the Secretary of State on the subject of the ecclesiastical subsidies, Lord Carnarvon having signified in his despatch of 10th March, 1877, that he would confer with Sir William Gregory and afterwards reply to the Memorial forwarded through the local Government, and also to the protest forwarded by four unofficial members of the Council. The Colonial Secretary, in reply, stated that no communication had been received from the Secretary of State since the papers referred to were submitted to the Council.

On the 5th of December Mr. Mitchell again brought forward the subject by moving:—

That a return be prepared showing in detail the expenditure of the Ecclesiastical Department of the Government of Ceylon for the year 1876, including the name, official style and designation, ecclesiastical connection, salary and allowances of each chaplain or minister in the service of Government, with the average attendance of the civil and military servants of the Queen at the religious services conducted by him.

The hon. member said: In giving notice of the motion on the paper, I had no intention at all of provoking a debate on the whole question of ecclesiastical subsidies. The essence of the grievance is simply this, that a sum of 140,000l. is taken from unwilling contributors numbering over two and a-quarter millions of people for providing for the religious wants of about 15,000. This question was fully debated in this council last year, and the result was more satisfactory than was anticipated. It has since been the subject of debate in the British Parliament, when it was decided by a small majority that for a little time longer at all events things should remain as they are. I do not believe that they will continue so very long, and it is my firm impression that the majority before very long will be quite the other way. I may frankly say that in bringing forward this motion my object is to aid the country in bringing this about at once. The signs of the times indicate the approach of a period when the question of Church and State will be one of the foremost. In the papers which have been received by the last mail from England, hon. members will have read what has fallen from the Marquis of Hartington, in which he distinctly intimates that on the return of the Liberal to power this question will be one of the first that will receive attention. The return which I have called for is one which has a very considerable bearing upon the Church and State. Of course the conditions of Ceylon are not the same as at home, but a return precisely similar to that for which I have asked has been called for in the British House of Commons by Mr. Baxter with regard to India, and that return is promised and, I believe, is now being compiled. What the Government has promised in the case of India will not, I conclude, be withheld when asked for in Ceylon. I may be referred perhaps to the Blue Book, but that does not contain all the information which I desire. Moreover, Blue Books are not generally accessible to all, and what I wish is that the information should be given in a compact form, so that it may be referred to quickly and conveniently. I assume that your excellency will not refuse to grant this information if I may judge from the spirit in which you dealt with this question when it came before you in the West Indies. I find that in Honduras your excellency gave expression to the following:—

"I am of opinion that the time has come when the Government should take action, and that, in an early session, a Government bill should be introduced, providing for the disestablishment as well as disendowment of the Churches of England and Scotland in the colony. In this opinion a majority of the Executive Council concur with me. Individually, as a member of the Church of England, I may regret that it should have fallen to my lot to advocate these changes, but considering that the proportion of the number of members of the unendowed to the endowed sects is not less than seven to one, and that concurrent endowment is out of the question, I think it impossible, consistently with a sense of justice, to endeavour to maintain the existing establishment."

I trust the day is not far distant when something of the same kind will fall from your excellency with regard to Ceylon. In this view, I trust, therefore that your excellency will concur in this information being granted.

The Hon. Sir Coomara Swamy seconded the motion, and the Colonial Secretary stated that

there was no objection to the return asked for, and it should be given as far as it possibly could be.

A correspondent writes as follows respecting the dispute between the missionaries of the Church Missionary Society and Bishop Copleston:—"It appears that the committee of the Church Missionary Society are busily engaged in patching up their quarrel with Bishop Copleston. As usual, trusting to Evangelical Churchmen to make a decided stand against intolerance and for the right, was a mistake—a leaning on a broken reed. The consequence will be the break-up of a most useful mission, formed on the most evangelical and useful of bases—I mean the Tamil Coolie Mission. Many of the planters, the Presbyterians and Dissenters especially, will have nothing to do with the mission if Bishop Copleston is allowed in any way to interfere or exercise control over the pastors and catechists, and very likely the London Mission in Travancore will be asked to lend assistance to carry on an evangelical mission among the Ceylon coolies."

#### Religious and Denominational News.

MESSRS. MOODY AND SANKEY began a series of meetings at Providence, United States, at the beginning of last month. As elsewhere, great crowds attend to hear them.

The Rev. C. H. Spurgeon was so far recovered on Sunday as to be able to conduct the morning service at the Metropolitan Tabernacle. The effort, however, proved too much for his enfeebled physical condition, and he was compelled to relinquish his intention of preaching. He was also obliged to absent himself from the usual New Year's Eve service.

HIGHGATE-ROAD CHAPEL.—The Rev. James Stephens, M.A., formerly of Berwick-on-Tweed, has accepted the unanimous invitation of the committee to become the minister at this place, and he is expected to commence his labours almost immediately. Mr. Stephens seceded from the Presbyterian Church in 1876.

THE WEEK OF PRAYER.—The customary week of united and universal prayer, under the auspices of the Evangelical Alliance, commences in London on Monday next. At noon there will be a meeting at the Langham Hall, Sir Harry Verney, Bart., being chairman, when the Rev. Newman Hall, LL.B., will deliver an address. Meetings at the same place will be held on Tuesday, Wednesday, Thursday, Friday, and Saturday, when the addresses—each day on a special topic—will be given respectively by the Rev. C. Skrine, M.A., the Rev. H. Sinclair Paterson, M.D., the Rev. Aubrey C. Price, M.A., the Rev. Dr. Pope, President of the Wesleyan Conference, and the Rev. C. Bailhache, secretary of the Baptist Missionary Society. There will also be daily meetings at the Centenary Hall at one o'clock.

LITTLE BADDOW, ESSEX.—After twenty-five years of honoured service the Rev. Thomas Morell is about to retire from the pastorate of Little Baddow Chapel. At a recent farewell meeting, at which many former pupils were present, Mr. J. Mallett, of Little Waltham, in the chair, the retiring minister was presented with a purse containing 54l. 10s. 6d., and a plated cruet-stand, by Mr. F. Wells, on behalf of the congregation, old pupils in Essex, and surrounding friends of all denominations. Handsome presentations were also made to the Misses Morell. In the course of the proceedings addresses were delivered by the Revs. Stanway Jackson, the Rev. J. G. Hughes, and other friends of Mr. Morell, whose family has for seventy-eight years been resident in Little Baddow.

A RITUALIST ON FAMILY PRAYERS.—A correspondent of the *Church Review* (Dec. 29), who signs himself "Aliusque et Idem," and dates his letter, "Vigil of the Nativity," writes thus respecting family prayers:—"No one can have less respect for family prayers than I have; I have a thorough dislike to them; I consider them 'a device of Satan' to keep back worshippers from the sanctuary. How many pastors have found family prayers an insuperable obstacle to their Sunday congregations joining them at week-day Matins in church? But my dislike to family prayers is not because they are generally read by the lay head of the family; I dislike them as much when a clergyman on a visit is asked to officiate. I consider family prayers as demoralising. They are read not only as a substitute for joining the priest at Matins in church, but as prefatory thereto. I mean that family prayers are read on Sundays and days ordered by the Queen in Council for thanksgiving or humiliation, and when the family do intend to 'go to church.' The consequence is, that by the domestics always, and not unfrequently by the members of the family, these family prayers are regarded as an occasion for grave and serious and (I will hope) earnest devotion, while the subsequent attendance at church is an occasion to show themselves (or their clothes), to see who is there, and to hear what the Rev. Mr. So-and-So has to say. Family prayers have ever been a favourite practice with Puritans, with Nonconformists, and with the Clapham sect in our own Church; but I venture to assert the practice to have been most unfrequent among our High-Church people till Bishop Blomfield in his 'fervently Evangelical' phase strongly recommended family prayers, and Dr. Hook followed suit."

#### Correspondence.

##### THE DISTRESS IN MERTHYR AND ABERDARE.

To the Editor of the *Nonconformist*.

DEAR SIR,—There is terrible distress among my poor constituents at Merthyr, Dowlais, Aberdare, Mountain Ash, &c. Thousands of men are out of employ through no fault of their own, but through the almost total failure of the iron trade, and the deep depression of the coal trade. Many even of those who work, work only for two or three days in the week, and earn so scanty a pittance, that they have often to go down to the pits with scarcely any food. Lord Aberdare, with Lady Aberdare and the whole family, are devoting themselves nobly to relieve the suffering around them in one part of the borough.

In a letter I have just received from him, his lordship says:—"Our soup-kitchen is now in actual work, and we receive and work up large stores of cloth and clothing, but we can only touch the fringe of the calamity. I was much touched by the simple statement of a collier to me yesterday. He said that what he found most trying was to be obliged to refuse the young lads underground who asked him for food, having brought nothing with them to support them through their ten hours' work but a small dry crust of bread. Some 550 more men have been lately dismissed from one of the collieries here. I need not say how this will swell the distress."

The condition of the women and children is especially pitiful. Many of the men are away, roaming over the country in the vain search for employment, while their families are left at home destitute. With honourable pride they shrink from proclaiming their sufferings, and often part with almost every scrap of furniture they possess before they apply for relief.

I venture earnestly to appeal to your readers for a little help. The same class who a few months ago excited admiration through the whole country by their heroic conduct, are on the eve of starvation. As we sit around our comfortable coal fires this winter weather, let us not forget that the men who, at the risk of their lives, procure for us this comfort, are at this moment in want of food and clothing and fuel.

I can answer for it that any help in money or clothing sent to me will be well and wisely administered by persons well known to me on the spot, in whose prudence and devotedness I can implicitly trust. Let none be deterred from sending because it may not be in their power to send large sums.

I am, dear Sir, yours truly,  
HENRY RICHARD.

22, Bolton-gardens, South Kensington,  
London, Dec. 28, 1877.

##### STRAY NEW YEAR THOUGHTS.

To the Editor of the *Nonconformist*.

DEAR SIR,—As a very old correspondent, I have felt desirous of sending you a contribution for the first number of the *Nonconformist* in the New Year, but I have cudgelled my brains in vain. I am as barren as Canning's knife-grinder and as dumb as the empty railway carriage that Dr. Parker saw (in sermon) a few weeks since, and, to the amazement of the universe, apostrophised in vain.

As Argus' eyes by Hermes' wand oppressed  
Closed, one by one, to everlasting rest,  
so "each human spark and glimpse divine" seems to have expired under the plum-pudding and roast-beef exigencies of the season. Even my Nonconformity, which I have cherished with a lifelong and unswerving affection, appears to be but as a poor "politic" thing, and I am ready to agree with anybody and anything, so there be nothing vulgar in them, for "let us be genteel or die." As Sydney Smith said, when overcome by the heat of the day, that he felt too weak even to beat a Dissenter, so, under the influence of the season and its enervating "duties," I am constrained to leave all criticism of abuses and all vituperation of opponents to the Ruskins of controversy.

What a priceless quality is that unflagging energy of abuse with which some great ones are endowed, and how thankful should poor scribblers be for their outpourings. What do we not owe to Pope? We take down his "Dunciad," and there, to our hand, we find everything and everybody denounced in far better language than we can hope to use. Swift, too, is a mighty helper of the weak in this respect, but his satire, though wonderfully keen

and true, is often too subtle for common apprehension—"caviare to the million." The great "Master" of the Society of St. George, however, dispenses with any such refinements, and hurls his Scripture curses and his good round Saxon epithets, with the most admirable audacity, at the head of society, religious, social, and commercial. Nor does he rest here, but gives us many a lesson in personal denunciation that we may well profit by; only the arrow which he shoots deep into the quivering bosom of a defenceless adversary is more terrible than others because its point is dipped in the deadly ichor that flows from the ulcer of a proud name. As surely as the shafts that pierced the body of St. Sebastian drank his life blood, so surely will his "bitter arrow" stick and rankle until the end.

I say we are infinitely indebted to these great adepts in execration for supplying us with words wherewith to assail our opponent; but whether or not we should condescend to the vulgarity and cruelty of an indecent personal assault, is a matter of taste.

Were it not for the enervating effects of the season and its concomitants, which, as I have said, have subdued the contentious spirit within me, and made me "all things to all men," I feel as if, Thersites-like, though beaten, I could rail at some few things that have been going on under the sun during the past year, and which I hope to see energetically handled by yourself and other votaries of the pen, who have the power and the will to lay about you. I could, for instance, denounce this frightful war, with its nameless cruelties and horrors unspeakable, all of which might have been prevented had a Cromwell ruled among us, to speak to the Turk as he spoke to the Pope. A Cromwell! How that name sounds in the midst of the amateur statesmen and juggling politicians of our day! To see an opportunity and to use it. To know when the word should be spoken and to speak it. That was a man fit to govern. But now, faugh! The air stinks with rotten speech and more rotten silence. If ever there was a time when weakness meant war and strength peace, this is that time. We see now, in Bulgaria, what the first has done; let us watch and see what it has still to do.

Then I could denounce

The narrowing lust of gold  
that has lavished hundreds of millions in foreign loans, when a twentieth part of the sum would have prevented, or, at least, greatly ameliorated, the terrible famine in India by a system of irrigation. Half-a-million given in alms is but a poor atonement for that wicked greed and shameful neglect. We are justly punished by the loss of the countless treasure that has been swallowed up by the devouring sea of Eastern profligacy and fraud.

France struggling for her freedom against the soldier and the priest—a bayonet on one hand and a crozier on the other. There's a picture! The defender of the law and the professor of the Gospel gnashing their teeth (in vain, thank God!) against liberty and right. But alas! when has it been otherwise, and will it ever be otherwise? Then

The want, the care, the sin,  
The faithless coldness of the times.

We are beginning to teach the poor children. We are beginning to open our eyes to the horrible drunkenness that is our curse. We are beginning to build houses fit for men and women to live in, in the place of styes unfit for beasts. We are beginning—but what have we done? This is the question that should stir our hearts to anger, everyone of us against himself. What have I done this last year, in proportion to my ability, for the poor, the miserable, the hopeless? Where is

The larger heart, the kindlier hand?

Ah, me! I began by expressing obligation to the masters of abuse and satire (and against an evil cause they are invaluable), but I will end with a tribute of deepest love and admiration to those angels of song who direct us, in our selfishness and sloth, to

The blessed life! heart, mind, and soul,  
From self-born sins and wishes free.

God bless them, and give them and us a happy New Year.

W. K.

Hampstead, Dec. 31, 1877.

#### RELIGIOUS INTOLERANCE IN HESSE DARMSTADT.

To the Editor of the Nonconformist.

SIR,—Allow me to invite attention through your columns to recent cases of intolerance in the Protestant State of Hesse Darmstadt, and which, if the accounts laid before the Council of this Alliance

be substantially correct, claim the sympathy of friends of religious liberty in this country and throughout Europe. From the communications received it appears that a new ecclesiastical constitution, introduced after considerable opposition into Hesse Darmstadt, has caused a number of Lutheran pastors of the National Church, holding firmly by the doctrines embodied in the early confession of faith, to offer resistance, and in consequence they have been suspended from their office and subsequently deposed from their livings and emoluments. This they have patiently endured, but thinking that when thrust out of the National Church they were free from its discipline, and relying on the protection which the law grants to all religious bodies outside the National Church, some of them have held religious services in their own houses, and in other places, gathering around them those members of their flock who sympathised with them in their stand for the principles and doctrines on which the National Church had been established. For holding these religious services several pastors of unblemished character and of known piety and zeal have been summoned before the civil courts and heavily fined, with the alternative of imprisonment in default of payment. I am informed that in the case of several pastors, whose names are given, their furniture has been seized, and they and their families, deprived of all they possessed, have been reduced to the direst poverty. In the instances referred to the question is not one of Church discipline, because the pastors have been deprived of their livings and ecclesiastical status within the National Church. It is not one of personal character, for they are pronounced by their own judges to be "among the very best of the Church's servants"; nor is it one of violation of civil law, because liberty of conscience is legally admitted by the State, and consequently subjects, whether lay or clerical, are supposed to be allowed to separate from the newly-established Church, and at a recent trial it was admitted by the judge that "the Lutheran Church had been hurt in many ways by the new constitution." It is to be feared that these acts of intolerance, instigated by the opponents of Scriptural authority and Church usage, supply another specimen of the dangers to which religious liberty is exposed in small States, where the charter of Protestant liberty needs to be carefully guarded by its friends, both in that and other lands, the true weapon of defence being public opinion, which seldom fails to obtain the protection required. I can scarcely believe but when the enlightened Sovereign of that State learns that these acts of intolerance have called forth the sympathy of Protestants in this country with the suffering pastors and congregations of the State over which he has ruled with much satisfaction and benefit to his subjects, he will quickly redress the wrongs which are reasonably complained of. I am fortified in this expectation by the fact that the sharer of his throne is a member of our own beloved and honoured royal family, whose personal convictions and ancestral policy are identified with the sound and safe principles of civil and religious liberty.

I am, Sir, your obedient servant,  
JAMES DAVIS.

Evangelical Alliance, 7, Adam-street, Strand,  
London, Dec. 22.

#### MADAGASCAR.

To the Editor of the Nonconformist.

SIR,—It must be painful to men of good feeling to observe the acrimonious correspondence in your columns, directed by several members of the Society of Friends against the explicit statements of their colleague, Mr. Louis Street, the Madagascar missionary. Neither Messrs. Sewell, H. E. Clarke, J. H. Tuke, or H. S. Newman, make kindly acknowledgment of the great value of Mr. Street's long and self-denying labours in Madagascar, nor of the still-continuing and greatly-prized services of his devoted wife in the island. Surely, a few generous words were at least due in this direction. The public might especially expect this from "Friends," as usually being lovers of concord. But Mr. Street has been attacked in terms so strong as almost to imply deliberate misstatements on his part, although he has specified in detail his criticisms on the various points at issue.

His assailants also appear to overlook, at least in great degree, the concurrent and confirmatory statements made by the two other Madagascar missionaries who have published information similar to that given by Mr. Street. The latter continues to be valued by the Society of Friends, who still retain him as a minister of the Gospel, in which

capacity he is preaching with good acceptance. Such a position would be hardly compatible with the charges implied by his censors.

The fact seems to be that both favourable and unfavourable statements may be made, as to Madagascar, as viewed from various standpoints. Mr. Street has had opportunities of visiting some parts of the island where his colleagues have not been. He has also had special experiences with the authorities. Mr. H. E. Clarke, who has just written in your columns a defence of Malagasy institutions, made a speech at Leeds three weeks ago, in which he gave a deplorable account of the island, and added that "if something were not done to stop the sale of rum, the race would have disappeared before the beginning of next century."

Certainly these "Friends," especially Mr. Sewell, might have written of their late colleague in a more kindly and sympathising spirit, after all his exertions, and those of his wife, for Madagascar.

#### OBSERVER.

[It is only out of a desire to be perfectly fair to both sides that we insert the above from an esteemed correspondent. We must, however, remark that he does not sufficiently bear in mind that it is public considerations, and the interests of an important mission, and *not* personal susceptibilities that are involved in this matter. It appears to us that Mr. Street has been answered with great fulness, discrimination, and calmness by his late colleagues; and those of our readers who have carefully perused their replies will probably have adopted our own belief that substantially they refute his serious allegations, and that the circumstances were not such as to justify the publication of these grave charges against the London Missionary Society and their representatives in Madagascar.—ED. Noncon.]

#### PUBLIC OPINION ON THE EASTERN QUESTION.

Mr. Gladstone and Mr. Bright have written letters in which they express opinions as to the possibility of England being obliged to take part in the war between Russia and Turkey. Mr. Gladstone, in a communication to the Sheffield Liberal Association, says he supposes that the Government has determined upon submitting measures to Parliament having a tendency to war, and urges that inaction on the part of the nation in making known its opinion cannot be greatly prolonged. It is desirable, however, if possible, to avoid giving a party character to any movement which may be made. There are many Conservatives; Mr. Gladstone believes, who are against any intervention by force, and he hopes they will let the Government know their opinion. Mr. Bright, writing to a gentleman at Cambridge, says he does not think we shall go to war on the grounds that "the country is for peace and the Government has no ally." "The war of 1854 soon destroyed the Government of Lord Aberdeen, and war would soon destroy the present Government."

The Eastern Question Association have issued a circular, signed by the Duke of Westminster, Lord Shaftesbury, Mr. Mundella, and the other officers of the association, calling attention to the anxiety and apprehension caused by the early summoning of Parliament. This act, the circular says, may possibly be innocent enough in itself, but it has been seized upon by "the mischievous party" who wish to "goad or beguile the country into a war for the maintenance of the Turkish Empire," and employed to create the belief that the object to which their incessant efforts are directed is at length on the point of fulfilment. The effect of this conduct, the circular says, will be equally disastrous at home and abroad. The Government of Turkey will be dissuaded from making peace by the hopes held out of English intervention, and at home the condition of uncertainty and alarm thus inspired has already produced many of the evils inherent to a state of actual war. The policy and intentions of the Government are perhaps now, as they have been so often before, misrepresented by those who pretend, without authority, to speak on its behalf. But if it be so, no time should be lost in dispelling a false and mischievous delusion. With that object the circular urges the expediency of obtaining from the country a "clear declaration in favour of neutrality, and a decisive protest against a war for the support of the Turkish Empire, since nothing seems to have yet occurred to alter the wise declaration of the Foreign Secretary that of all British interests the greatest is that of peace."

The following address of the committee of the Peace Society to their subscribers and friends has been issued:

Dear Friends,—There are rumours and apprehensions abroad that the nation is about to be committed to a warlike policy. It is very certain that there is a class of persons amongst us who are labouring strenuously to bring upon us this great calamity. Anonymous and irresponsible writers who arrogate to themselves some special regard for the interests and honour of our country are striving to inflame the public mind with a view to precipitate an armed intervention against Russia, and for the defence and protection of Turkey. It is not easy to understand, even from themselves, in

what manner or direction they would desire to act. There is no pretence for saying that any of the British interests which the Government have declared it their duty to guard are touched or even menaced by recent events. What is wanted apparently is war at any cost. It seems to be thought that nothing is so honourable to a Christian nation as discord and bloodshed, nothing so dishonourable as peace. They are turning the early summons of Parliament to account in furtherance of their own purpose, nor can it be denied that the mystery observed in regard to the object of this unusual proceeding affords them some advantage in playing their dangerous game. We gladly and gratefully acknowledge that Her Majesty's Government have hitherto consistently pursued a policy of non-intervention and peace, and we have no proof that they intend to depart from that policy. Nothing could be more explicit and satisfactory than the recent declarations of Lord Derby, for which all lovers of peace are deeply indebted to him. But we cannot forget that the country was driven by public clamour into the Crimean War against what was understood to be the wishes, if not the solemn convictions, of some portion at least of the Government then in power. Happily, the state of feeling now is widely different from what prevailed then, for there is little reason to doubt that the great bulk of the nation would resolutely oppose any project that would tend to involve the country in war or in any such demonstrations or engagements as may lead to war on the ground of a vague and irrational panic. At any rate the duty of the friends of peace at such a moment is clear and imperative. It is to use all means in their power, in conjunction with as many of their fellow-citizens as are willing to co-operate with them, to elicit such an expression of public opinion as shall leave no doubt on the mind of Parliament when it meets that the country is determined to resist every policy which threatens at the present time to involve us in war on any pretext, whatever. War is at all times an infinite evil—a reproach to Christianity, a scandal to civilisation, a fruitful source of misery and crime. But surely there has seldom been a time in the history of this country when a war, or a heavy expenditure for warlike armaments, would be more disastrous than the present. Everywhere trade is stagnant, enterprise is paralysed, many kinds of industry are at the lowest points of depression they have reached for many years, thousands of working men out of employment, with every probability that the number will be increased every week during the winter; while the prospects of the future, so far from being brighter, seem deepening into darker gloom. And is this the time to indulge any class of men in their wish to play the braggart at the expense of their suffering countrymen, with no probable result except to extend the area and prolong the duration of the terrible conflict which has already done so much to afflict and desolate humanity. Therefore, dear friends, we exhort you by all practicable means, by public meetings, by petitions to Parliament, by memorials to Her Majesty the Queen, by early communication with your representatives in Parliament, to swell that utterance of the public voice which, we trust, will arise, distinct, earnest, emphatic, to denounce war, and to demand peace as the greatest of British interests.

HENRY PEASE, President.  
HENRY RICHARD, Secretary.  
20, New Broad-street, Dec. 24, 1877.

On Saturday the "National Society for the Resistance of Russian Aggression and the Protection of British Interests in the East" tried to hold an "Anti-Russian Demonstration" in Trafalgar-square, with the avowed object of pressing the Government to take "active measures" in support of the Porte. An anti-Turkish demonstration was organised by several leaders of the working classes for the same time and place, and the consequence was that a great deal of scuffling, but no serious violence, ensued. During the *melee* several Turkish flags were captured and destroyed by the counter demonstrationists, and the pro-Turkish party retaliated by snatching at a flag with the word "Peace" in large letters, and tearing it to ribbons. The anti-Turkish party nominated Mr. Osborne to the chair, and amidst considerable interruption he made a speech in which he urged that the two despots should be left to fight out the war by themselves, and that the British nation should reserve its strength to fight, if need be, in a cause which might promise to promote liberty and progress. The following resolution was then carried:—

That this meeting of the London working men, in the interests of their order, protests against this country being plunged into war with either party under any pretence whatever, especially for the cry of so-called British interests in danger, and considers that such war would further tend towards depressing the already bad state of trade of the country.

The anti-Russian party in another part of the square was presided over by Mr. Maltman Barry, but so great was the uproar that the resolutions, as follows, had to be passed in dumb show:—

1. That this meeting recognises the present Russian invasion of Asia Minor and Eastern Europe as a danger to British interests and a violation of treaty law, and calls upon the English Government to use every means in its power to put an end without further delay to this cruel and aggressive war.

2. That a deputation, consisting of the chairman and speakers at this meeting, be charged to deliver immediately a copy of the foregoing resolutions to Lord Beaconsfield.

In response to the application made to the Prime Minister to receive a deputation to present these resolutions, his lordship's secretary states that the Premier, "in the present continued pressure of public affairs," cannot fix any time for a deputation, but will give attention to anything that may be sent to him in writing.

On Saturday night a meeting of the delegates of the Workmen's Peace Association was held at the Canon-street Hotel, under the presidency of Mr. Edmond Beales, the hon. president of the association. Resolutions urging upon the Government a

policy of strict neutrality during the present crisis, and depreciating any increase of the naval and military services, on the ground that the country is already well provided with means of national defence, were adopted, and embodied in a memorial to the Queen. This document concluded as follows:—

Without departing from such neutrality, or in any way placing the material forces of our country to the contest, in any event we trust that your Majesty's Government will be enabled to obtain such guarantees for the future happiness and development of the subject races of the Porte, and such additional security for the independence of adjoining States, as may in some degree compensate for the enormous sacrifice of material wealth, the terrible slaughter of human life, and the consequent misery, which this war has entailed. Your memorialists are of opinion that the complete autonomy of Bulgaria is the least of all things which the Turkish Government should concede; that no diplomatic pressure should be brought to bear upon Servia or Roumania for the purpose of limiting their just and reasonable claims for a larger independence than is now recognised; that the rights and necessities of Bosnia and Herzegovina should be adequately considered; that the natural frontier and outlets of Montenegro should be adjusted and secured; that the fortifications in and about the Dardanelles should be removed, and the passage between the Mediterranean and Black Sea should be free to the ships of all nations at all times without restriction.

### Epitome of News.

Her Majesty, accompanied by the Princess Beatrice, left Windsor Castle on Friday morning for Osborne. Prince Leopold remains for the present at Windsor.

Lord Beaconsfield, after having had an audience of the Queen, dined with Her Majesty on Wednesday evening, and passed the night at Windsor Castle. On Thursday morning his lordship returned to town, and later in the day attended a Cabinet Council.

It is said to be the intention of the Queen to open Parliament in person, Her Majesty being desirous of giving a fresh and marked proof of her unity of action with her Ministers at a critical juncture.

The members of the Cabinet are expected to reassemble in town this day. Lord Derby has been paying a short visit to Knowsley.

Count Munster, the German Ambassador, has been one of the guests of Lord Derby at Knowsley.

The Address in answer to the Speech from the Throne will be moved in the House of Lords by the Earl of Wharncliffe and seconded by the Earl of Loudoun. In the Commons by the Hon. Wilberham Egerton, M.P. for Mid-Cheshire, and seconded by Mr. Robert Tannah, M.P. for Leeds respectively.

The annual treat given by the Prince and Princess of Wales at Sandringham to the school children of the neighbourhood took place on Monday. A tent having been erected in front of the hall, the children of the schools of Sandringham, Dersingham, West Newton, and Welferton were marched up to the tent, and the Princess of Wales, accompanied by her children, distributed clothing to the children, after which they had tea. Prince and Princess Christian arrived on Monday at Sandringham on a visit to the Prince and Princess of Wales.

The Empress of Austria and the Crown Prince arrived at Dover on Monday afternoon from Calais, and travelled to London by special train. Her Majesty drove at once to Claridge's Hotel.

A pressing "whip" has been sent round to all the supporters of the Ministry abroad, urging them to be at the meeting of Parliament on Jan. 17. The importance of the present juncture is strongly enforced.

The Duke of Manchester will, it is announced, be named Governor-General of Canada, in succession to Lord Dufferin.

Mr. Butt, by way of anticipating the conference of the Home Rule party on January 14, which is expected to be a cause of dissension, has summoned the Irish members to meet him in Dublin on the 12th, when a political understanding will be sought to be arrived at.

The *Daily Telegraph* says that among the guests of the Prime Minister at the customary Parliamentary banquet which precedes the opening of the session will, it is rumoured, be found His Grace the Duke of Sutherland.

The Mansion House Indian Famine Fund has reached 496,200/., and the total subscriptions sent to India from all parts of the world amount to 800,000/.

A memorial, expressing a hope that the Government will not allow another session to pass without a settlement of the Sunday closing question being arrived at, has been signed by more than half of the Irish representatives.

Prince Ibrahim, son of the Khedive, and his attendant, Mustapha Pasha, have been elected honorary members of the Reform Club.

The Duke of Northumberland has been appointed Lord Lieutenant of Northumberland, vice Earl Grey, who has resigned that dignity.

Sir Henry Maine, the newly-elected Master of Trinity College, Cambridge, was entertained at a banquet on Friday evening in the hall of the college. Mr. Fawcett, M.P., was among those who made speeches, which were of a complimentary character.

The Very Rev. John Henry Newman, D.D., has been elected an honorary Fellow of Trinity College, Oxford. Dr. Newman, before his election to a Fellowship at Oriel College, was Scholar of Trinity,

from which college he took his degree in the year 1820.

It has now been definitely arranged that the Right Hon. John Bright, M.P., Mr. J. Chamberlain, M.P., and Mr. Muntz, M.P., will address their constituents at Birmingham on the 12th of January.

The principalship of Queen's College, London, from which the Rev. E. H. Plumptre, D.D., has recently retired after an official connection with the institution of more than twenty-two years, has been filled up by the appointment of the Rev. J. Llewelyn Davies, M.A., who, having been elected by the committee and council as Professor of Church History, has been nominated for the higher office by the Bishop of London, as Visitor.

The *London Gazette* of Friday does not contain a single adjudication of bankruptcy either in town or country. This is stated to be the second time of such an occurrence since the passing of the Bankruptcy Act of 1859.

The Canal Boats Act came into operation with the new year. It affects the whole of the river and canal traffic in the country, extending over 4,800 miles of rivers and canals, and aims at improving the condition of some 100,000 men, women, and children engaged therein.

Last week the total number of paupers in the Metropolis was 83,098, of whom 40,160 were in the workhouses, and 42,938 received outdoor relief. Compared with the corresponding weeks in 1876, 1875, and 1874, these figures show a decrease of 596, 5,071, and 13,531 respectively.

A compromise has been effected in the wages dispute in the South Wales coal trade. The masters required a reduction of 10 per cent, but they have agreed to the offer of the men to accept a 5 per cent. reduction.

The flat system of family residence is again extending in London. Two huge structures accommodating over 2,000 persons, are nearly completed in Camberwell. Other experiments are to be tried in South Kensington and Westbourne.

It is stated that Messrs. Bass and Co. propose to brew in the coming year 50,000 quarters of malt less than last year, and that Messrs. Allsopp and Co. have reduced their brewings by 30,000 quarters.

An arrangement has been come to between Mr. John Dixon and the owners of the Fitzmaurice for the removal of Cleopatra's Needle from Ferrol to the Thames. A steam tug will be employed to tow the Cleopatra across the Bay of Biscay, and the voyage to England is expected to be completed in about five days.

One of the members of an obliging firm—"Bentley, Kemp, and Co.," Broad-street, Birmingham, who have recently been advertising largely in provincial papers to supply Christmas hampers of wines and spirits at the lowest possible charges—has been arrested. The firm did a large "business" while undisturbed by the police. Their remittances in post-office orders and cheques have been most numerous, but the police say, on the authority of the clerks employed by this firm, that not a single hamper has been sent away, and neither wines nor spirits were found upon the premises. The police are on the track of the other two confederates.

General Grant arrived at Malta on Friday, and was courteously welcomed by the Duke of Edinburgh and the Port Admiral.

Mr. Anthony Trollope, who has been making a lengthened tour in South Africa, left Cape Town on the 11th inst. in the mail steamer Nubian for Plymouth.

The Duc de Broglie has been spending some days in Italy, and has returned to France.

M. Gambetta is making something like a triumphal progress through Italy. At Genoa he was enthusiastically received, and on leaving was escorted to the station by the prefect, mayor, and French residents. At Pisa deputations from Florence, Bologna, and Venice pressed him to visit these cities, but he replied that his stay was limited. M. Gambetta has arrived at Rome, and has visited Signor Depretis.

M. Bardoux has offered the Grand Cross of the Legion of Honour to Victor Hugo, who, however, has not yet decided as to accepting it.

It is stated that the great majority of the Italian papers are hostile to the new Ministerial combination, especially to Signor Crispi as Minister of the Interior, and Signor Depretis, at the Foreign Office. The Italian Parliament will not meet before Jan. 20.

At a recent sale of old wine in Bordeaux two bottles of Chateau-Lafite were sold to the proprietor of one of the Paris restaurants for 310f. (12L 8s.) each. The wine was of the comet year (1811), and had been purchased by the seller a few years ago at the rate of 4L 16s. per bottle.

Mr. Stanley, the African explorer, arrived at Suez on board the Peninsular and Oriental Company's steamer Zambesi. He has left for Cairo, and will remain there a week.

The German Supplementary Naval Estimates for 1878 amount to £500,000. The money is intended to hasten the construction of torpedo boats and other vessels.

Prince Bismarck is expected to return to Berlin about the 15th of January.

The Roman Catholics have nearly completed their great cathedral at New York. It has been nearly twenty years in progress, the foundation stone having been laid in 1858. It is 334 feet long. There are 103 windows, and the spire—which, however, will not be finished for three years—will be

385 feet high. The cost of the work thus far is about £300,000.

The municipal elections throughout France are ordered to be held on the 6th of January, those in Paris being a week later. Upon these elections will chiefly hinge the nomination of seventy-five Senators twelve months hence, for each municipality will have to appoint a delegate as its Senatorial elector, and these delegates considerably outnumber all the other classes of electors put together.

The Council-General of the Saône-et-Loire, on the motion of the prefect, has voted 2,500 francs for the immediate relief of village schoolmasters arbitrarily dismissed by the late Government, without prejudice to the ultimate responsibility of the wrongdoers. The motion was violently opposed by M. Pinard, a former Bonapartist Minister, and a Conservative minority of the Council.

Five more Mandarins have been added to the Chinese Embassy at Berlin, which now consists of twenty persons. Two of these Mandarins speak German, which they learnt at Pekin.

The *Moniteur* gives the dower of the Infanta Mercedes at one million sterling independently of diamonds and other jewellery. King Alfonso has ordered for her the most extravagant parures. The Pope is sending a diamond rose to the bride, who, he trusts, by her piety, will hereafter merit a golden one.

Don Carlos, having been requested by the French Government to leave France, he has left Paris for Austria.

### Miscellaneous.

—o—

"It is stated that one of Longfellow's daughters is soon to marry R. H. Dana, of Boston," says the *Home Journal*. R. H. Dana, of Boston, is ninety years old. It is his grandson whom Miss Edith Longfellow is to marry.

Prince Metternich's memoirs and letters are about to be published by his son. The most interesting part is expected to be the correspondence with the Duke of Wellington and with the Abbé Sièyes.

Electrical apparatus for lighting churches and other public buildings are becoming general in the United States. Recently this method has been adopted for the street lamps. In Rhode Island 220 lamps, stretching over nine miles of street, are now lighted in about fifteen seconds.

We observe that Professor A. M. Fairbairn, whose paper at the autumnal meeting of the Congregational Union excited so much interest, has commenced a series of "Studies in the Life of Christ" in the *Expositor* for January.

The committee of the United Kingdom Band of Hope Union are offering a prize of one hundred pounds to the best, and a prize of fifty pounds for the second best temperance tale, illustrative of, and adapted to promote total abstinence amongst the young.

A NEW COFFEE PALACE.—Another addition has been made to the largely-increasing number of coffee palaces in the metropolis by the opening of an establishment in Great Smith-street, Westminster called The Chimes, and especially where the working classes are enabled to obtain meals and temperate drinks at a moderate charge.

A CHRISTMAS NOVELTY IN POSTAL DELIVERIES.—In the work of delivering letters on Christmas Day the letter carriers in Liverpool had to be supplied with hand-carts, drawn by strong telegraph messengers, from which the letters were delivered by the ordinary letter-carriers. The latter duty was a particularly heavy one, owing to the blinding snowstorm which prevailed during the day, and the delivery, usually finished by 10 a.m., was not concluded till very late in the afternoon.

EXAMINATIONS IN CHRISTIAN EVIDENCES.—For several years the Christian Evidence Society has held examinations in certain prescribed books on Christian Evidences with a view to stimulate interest in the subject and to secure thoroughness of investigation. The candidates have been chiefly young persons who have studied by themselves, or have been instructed in classes by competent teachers. Certificates and prizes have been awarded to those who have reached fixed standards of excellence. The society have now taken steps to increase the number of candidates. Observing that Paley and Whately are taken as alternative subjects in religious knowledge by some of the candidates at the Cambridge Local Examinations, they have addressed a circular to masters and mistresses who have sent scholars to the Cambridge Centres, inviting them to encourage further study of the subjects, with a view to examination by the society. In endeavouring to induce young persons to go forward with the work they have begun for the University examinations, the Christian Evidence Society believe that something will be done to prepare them to meet the religious doubts and difficulties which are sure to be presented to them in the current literature and social intercourse of after life.

DRUNKENNESS AT CHRISTMAS.—There is a class of men who, at this time of the year, are so overwrought that they deserve public sympathy—in fact, they deserve to be testimonialised; we refer to our stipendiary magistrates. Take, for instance, those of the metropolis. Out of a list of thirty cases laid before Mr. Flowers at the Marlborough Police-court on Boxing Day, twenty-four were charged with being drunk or drunk and incapable. Out of a list of forty-one cases heard by Mr. Hannay at Worship-street, no less than thirty-seven were

for "drink," "drunk and incapable," or "drunk and disorderly." It was even worse at the Marylebone Court, for there we find that out of fifty-three charges which Mr. Mansfield had to dispose of on Boxing Day, fifty-one came under similar categories as those of Worship-street. Neither does the Clerkenwell Court fare better, for there we find the drunken cases consisted of thirty out of thirty-two heard during the same day. Unfortunately the same miserable story applies to the Hammersmith Court. There "the list contained twenty-six charges, almost all being for drunkenness and assaults." It is therefore, not surprising that the Police-court at Westminster should register a similar account of sin and shame, for in its catalogue of thirty-eight charges for the day thirty-five of them originated in drunkenness. With this ghastly list staring us in the face, we venture to assert that it does not represent a thousandth part of the drunkenness which disgraced London on Boxing Day alone. And in all probability the evils arising from "drunkenness" in the shape of impaired health, depraved morals, wasted means, impoverished homes, and battered wives and children, are small in comparison to the other subtler and less apparent evils originating in what is termed "moderate drinking." Verily the nation has to pay a heavy penalty for its almost universal drinking habits, and whilst these habits are cultivated the penalty will have to be paid to the uttermost pang.—*Echo*.

### Gleanings.

In a recent auctioneer's catalogue the lots numbered from 203 to 210 were each described as "five cwt. of printed sermons."

The smallest dewdrop that rests upon a lily holds in itself the image of a shining star, and in the most humble and insignificant person something good and true can always be found.

The Post Office London Directory just issued contains the names of 4,730 publicans, and only 2,280 bakers—those who distribute beer and spirits being more than double those who distribute the staff of life!

"Master at home?"—"No, sir; he's out." "Mistress at home?"—"No, sir; she's out." "Then I'll step in and sit by the fire."—"That's out, too, sir."

The following is an admirable specimen of Lord Palmerston's curt way of transacting official business; they are the instructions given to a Foreign Office clerk for answering a letter:—"Tell him, 1, we'll see; 2, to use blacker ink; 3, to round his letters; and 4, that there is no *h* in exorbitant."

The following may be taken as a specimen of the sarcasms which sometimes find their way into American papers:—"Many clergymen do not yet know where their winter overcoats are to come from; but they feel a sweet and solemn faith that they will get seventeen pairs of slippers each about Christmas time, and that none of them will fit."

HIGH PREACHING.—Mr. Spurgeon says he has often thought, when hearing certain preachers of a high order speaking to the young, that they must have understood the Lord to say, "Feed my camels," instead of "Feed my lambs," for nothing but giraffes could reach any spiritual food from the lofty rack on which they place it.

A SLEEPY MEMBER.—The Rev. J. H. K.—has been several years pastor of a church in the country. During his sermon Brother Austin, one of the official members of the church, fell fast asleep. Mr. K.—suddenly paused, and called out, "Brother Austin, will you please open the window there a little? Physicians say it is very unhealthy to sleep in a close room."

THE QUEEN AND HER GERMAN MUSICIANS.—A correspondent writes—"On one occasion Her Majesty had invited distinguished guests to dine at Windsor Castle. It was therefore necessary that the Court band should prepare itself to perform special selections of music. The pieces chosen were difficult, the time for practice limited, and the leader, declaring that he could not afford to lose a day, summoned the men to meet for rehearsal on the Sunday. There were two Germans in the band, named Schrader and Gehrmann, who were Wesleyan Methodists, and whose consciences would not allow them to spend the Lord's Day in a musical rehearsal. They told their scruples to the leader, who, however, peremptorily ordered them to be present on pain of instant dismissal from the band. They did not hesitate a moment.

On the Monday morning, on presenting themselves at their quarters, the leader, in violent language, ordered them to be gone. The poor fellows walked sadly away, and not far from Windsor met the Bishop of London driving to the Castle. Stopping the carriage on their signal, he heard their tale, and promised to speak for them to the Queen. Before the day was over, the leader of the band was summoned into Her Majesty's presence. The Queen inquired what had become of the two German Methodists, one of whom, as being one of the best trombone players in the country, was a great favourite at Court. The leader explained that he could not allow "absurd religious scruples" to stand in the way of a soldier's duty. The Queen at once gave commands that the men be immediately restored to their posts, and added, "I will have no more persecution in my service for conscience' sake, and I will have no more rehearsals on a Sunday."—*Leeds Mercury*.

FANCY GOODS OF ENGLISH MANUFACTURE.—It is pleasing to find that England holds her own against the keen competition of foreigners in these articles, the demand for which at this time of year is enormous. We are told that Cadbury's, the makers of the celebrated Cocoa Essence, have sent out nearly two millions of their exquisite little boxes of Chocolate since June; and they will form a welcome present to many of our children during the coming Christmas festivities.

### Births, Marriages, and Deaths.

#### BIRTHS.

ELLIOTT.—Oct. 5, at Hope Fountain, Matabele Country, South Central Africa, the wife of the Rev. W. A. Elliott, of a son.

#### MARRIAGES.

MACALPINE—BARLOW.—Dec. 20, at Cannon-street Baptist Chapel, Accrington, by the Rev. Charles Williams, George W. Macalpine, London, to Mary Ann, youngest daughter of James Barlow, Croft House.

GOW—BLYTH.—Dec. 21, at Ealing, by the Rev. Alex. Raleigh, D.D., Robert Gow, Downhill-gardens, Glasgow, to Mary, eldest daughter of the late John Swanston Blyth, of Glasgow.

NOVELLE—HURNDALL.—Dec. 26, at the Congregational Church, Cliftonville, Brighton, by W. Evans Hurndall, B.A., brother of the bride, assisted by the Rev. Ambrose Spong, the Rev. Walter Novelle, of Finsbury, to Fannetta, daughter of the Rev. L. I. Hurndall, of Brighton.

BOOTH—HICKLING.—Dec. 26, at Galtreegate Chapel, Leicester, by the Rev. J. Lemon, John Smeeton, eldest son of the late Alf ed Scrivenor Booth, Esq., of Oxford, to Adeliza Mary, youngest daughter of William Hickling, Esq., late of Allan Dale, Leicester.

MARSHAL—COOPER.—Dec. 27, at Sion Baptist Chapel, Burnley, by the Rev. R. Littlehales, the Rev. J. T. Marshal, M.A., Classical Tutor of the Baptist College, Manchester, to Hettie, youngest daughter of Mr. W. G. Cooper, Mosley Vills, Brooklands.

#### DEATHS.

PATON.—Dec. 22, at Edinburgh, Marian, dearly-beloved wife of David Paton, and second daughter of the late Rev. Clement Duke, of Dalton.

JULL.—Dec. 24, at Staplehurst, Kent, William Jull, in his 82nd year.

MOLYNEUX.—Dec. 27, at Cannes, the Rev. Capel Molyneux, B.A., aged 73.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame."—*Civil Service Gazette*. Sold only in packets labelled—"JAMES EPPS & CO., Homeopathic Chemists, London."

HOLLOWAY'S OINTMENT AND PILLS.—Multitudes suffering under a complication of disorders might obtain relief through these healing and purifying remedies, which should be employed without a day's delay. When the weather is variable, and colds and influenzas are prevalent, this Ointment, well rubbed upon the throat and chest, gives the greatest ease, and checks all tendency to inflammation in the lungs and other organs. The Pills assist the curative action of the Ointment, inasmuch as they purify the blood and so quicken its circulation that congestion is rendered almost impossible. Holloway's treatment deals most successfully, too, with that very troublesome and often tedious ailment, indigestion, which is the bane of thousands from overwork and fast living in the present day.

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**GATESHEAD HIGH SCHOOL.** Prospect Cottage, Gateshead-on-Tyne. Head Mistress—Miss Rowdon.

**HACKNEY HIGH SCHOOL.** 273 and 275, Mare Street, Hackney, E. Head Mistress—Miss Pearce.

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**NOTTING HILL AND BAYSWATER HIGH SCHOOL.** Norland Square, Notting Hill, W. Head Mistress—Miss Jones.

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